

A
T O K E N
F O R
Y O U T H

CONTAINING,
Several Advices and Directions to
Children and Youth.

A L S O,

The Lives and Glorious Martyrdoms of
Several Young Persons, who suffered Death
with the most cruel Tortures, for the Pro-
fession of the True Religion.

To which is Added,

An Account of GOD's Gracious Dealings
with some Young Persons and Children; and
of their Conversion, Holy and Exemplary
Lives, and pious Discourses and Expressions
upon several Occasions, in the time of their
Sickness, and at their Death.

With Pictures, Poems, and Spiritual Songs,
proper to the Subject.

By J. J. *Janeway*

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TO THE READER.

THERE having been several Relations given concerning GOD's gracious Dealings with divers Young Persons and Children, who in their early Days look'd Heaven-ward; and had their Understandings open'd, so as to have a Sight and Sense of their undone State by Nature, and from thence, were made to seek and inquire after a Saviour, and to improve his gracious Calls and Invitations, in the Way, and only Means to Salvation, to their great comfort here, and firm Hope of Glory hereafter. I have thought it would be very acceptable to give a particular Account of the Christian Expressions and Discourses of divers of them (far above their Years) in their Sickness and at their Death: I have also Inserted the Examples of those Noble Young Martyrs, that suffered the most cruel Torments and Deaths for the Profession of the Law of Moses, and the Faith and Doctrines of Christ Jesus our LORD. It is a common Saying, that Examples prevail more upon Persons than Precepts, the truth of which, our constant Experience too sadly Verifies; for how many (Young Persons especially) are in this Last and Worst Age of the World, Debauched and Ruined by the Examples of their Companions and others, and it may be, no former Times can furnish us with such a Multitude of Instances of this kind, as this of ours; so that there is great need of

all Endeavours to prompt Youth to that which is Good, they being Naturally addicted to be drawn aside by their own corrupt Inclinations, and the powerful Prevalency of Temptations to Sin and Disobedience, by which they endanger their Precious Souls, and incur the Divine Displeasure, to the daily hardening of their Hearts from the Fear of God, and the following the Pleasures and Follies of this vain World, until they are prepared as Vessels of Wrath fitted for Destruction and Perdition. Which Evil and Judgment may be timely prevented by seeking and serving God betimes, believing his Word, avoiding evil Company, slighting the momentary Delights of the Flesh, making good Men their Examples to walk after, and esteeming and highly prizing the Excellency of the Lord Jesus, in all his glorious Undertakings for undone Mankind. Which Mercy is greatly desired, may Accompany this little Book, whereby they may say this was worth the Perusing, since thereby, the Lord was pleased to bring them to consider their latter End, and to remember him in the Days of their Youth, so as to make their Calling and Election sure, as He did these pious Youths and Children; which being the Aim and End of Publishing these Relations, I shall daily Pray for its success, and remain their Friend who truly desire their Eternal Happiness.

A

A Token for YOUTH.

Ingenious Youth,

UPON whom the Eyes of all are justly set, observing your present Carriage, and further Waiting what your following Years will be; you are now entring a Troublesome sinful World; and art therein to be Pitied; you are now upon your great Preparation for Eternity, and have therein need to be Counsell'd and Advis'd; you are now setting forth in your great and long Journey, from whence you shall not return: A Journey which will prove either Heaven or Hell to every one of you in the End. It is a Kindness therefore, to shew the wandring Child the way to his Father's House, Remember that *Solomon* saith, *A wise Son heareth Instruction, but a Scorn'er causeth shame.* Accept then of these good Counsels, as the Best Token that can be presented unto you; and be Instructed by the Examples of these young Worthies, to prepare your Hearts in your Youth, as a Generation for the Lord.

Observe what is laid before you, and the Lord give you Understanding in all things.

I. Consider, That if you Love God as He loves you, He desires no more of you. God hath appointed his Holy Angels to wait upon you; when you are praying to him in Faith, his Holy Angels

stand by you, and your Prayers and Praises are very acceptable to him.

When thou didst first begin to speak plain, how did thy Father and Mother delight to hear thee talk in thy broken Language? God doth the same: He is pleased to hear a Child pray as soon as it can speak; and for Children to sing Psalms, it shews they are God's Children, and as Angels; and would you not be glad to be like Angels? The Blessed Angels, as soon as ever they were Created, their first Work was to praise GOD, *then the Morning Stars sang together, and all the Sons of GOD shouted for joy, as Job says.*

So dear Youths, let this be your Employments, think what a wonderful Mercy and Honour it is, for Angels to pitch their Tents round about you and to be your Servants; Are they not all Ministering Spirits, sent forth to Minister to them who shall be Heirs of Salvation? Saith the Apostle to the Hebrews. And our Blessed Saviour fore-warns Men, saying, *take heed that ye despise not one of these little Ones, for I say unto you, that in Heaven, their Angels do always behold the Face of my Father, which is in Heaven.* Dear Children, the greatest Monarch in the World, hath not such Attendance as thou hast; their Dukes and Lords are not to be compared to thy Glorious Angels.

II. Consider how Dear you are to God, when he is so tender over you, as not only to appoint his Angels to be your Guards, but that Christ severely threatens those that would discourage and hinder you in your Christian Course, and in coming to Him, as in the place afore mentioned, *Whoso shall offend one of these little Ones which believe in me, it were better for him, that a Millstone were hanged about his Neck, and that he were drowned in the Depth of the Sea.* God takes special Notice of Young Ones, when they bring forth the Fruits of Righteousness: Do not think, dear Child, that thou canst not perform any

any Service which may be acceptable to God ; I tell thee, thy Service, though never so little, shall be accepted for more ; those Prayers that thou art ashamed Men should hear, God hears and accepts. Go on therefore, and be of good Courage, for thou art a little Plant which God hath newly set in his Paradise, and if thy tender little Branches are full of Fruit, they shall be taken more Notice of than those that are Elder. Do not think it irksome to Pray and Read the Bible, and other good Books ; and tho' to your corrupt Nature, Wisdom seems unpleasant, and that it is better to please your selves, and to do what seemeth good in your own Eyes, yet consider, that the Way to Heaven seems only difficult at first, but the End is pleasant and Delightful ; and not like the Way, which *Solomon* says, seemeth right to a Man, but the End thereof is Death. Joy and Peace are not to be found in Sin ; Oh, come and see, and try, and thou shalt never Repent.

III. Remember how tenderly, and with how much Love, our Blessed Redeemer carries himself to little Children. We read, He was angry with his Disciples for hindring little Children from coming unto him ; though some suppose, they did it out of good Will to our Saviour, as judging he was weary with Preaching, and would not have him troubled any more at that time. But our dear Lord was never so Tired, but that he was ready to take up any little poor Child in his Arms and receive it graciously : Now if Christ was angry, even with his own Disciples for not suffering Children to come to him, you may be sure, He never will be offended with thee, Dear Child, for approaching to him. These were little Ones, they could not go, but they were brought to Christ : Be thou as little as may be, Christ will receive thee ; nay, the lesser, the more Welcome, Observe further, how lovingly the Blessed Jesus shewed himself ; their Parents only desired He

shou'd touch them, lay his hands on them; and Pray; but he takes them up in his Arms, and tho' they thought Christ must pray for a Blessing, and could not by his own Power give a Blessing, yet notwithstanding their Unbelief, he Blessed them. Be Encouraged then to go to God by Prayer; ask of Christ what thou wilt, He will do more for thee than thou dost expect, and manifest himself to Children, and fill their Souls with Joy, so that they shall say, all the Delights of the World are not to be compared to those Joys they are possess'd of; which are Unspeakable and full of Glory.

IV. Consider, how much easier it will be for thee to serve GOD now thou art Young, than hereafter, before Custom of Sinning becomes another Nature; and how Dear to God thou wilt be, if thou beginnest to serve Him betimes. Thou mayest read in the Scripture, that the most Holy Men were Pious in their Youth. Young *Samuel* was Dedicated to GOD, and brought up from his Infancy with good Old *Eli* the High Priest, and became afterwards one of the Chief of the Prophets, for GOD spoke to him with an audible Voice, when he was about Twelve Years old. So we read of *Timothy*, that he was Religiously Educated from his Childhood, and became a Man of singular Godliness, insomuch that Grace and Holiness in caring for GOD's People, grew as it were, naturally in him, as the Apostle *Paul* testifies of him to the *Philippians*. For I have no Man like minded, who will naturally care for your State. Likewise *John* the Baptist was Holy from his Birth; Nay, some say, he praised God as soon as he was Born, of whom we read Wonders, as it were; for he was a very powerful Preacher, insomuch that all the Land of Judea and Jerusalem, went out to him in the Wilderness, where he Preached the Baptism of Repentance and Remission of Sins, and were Baptized of him in Jordan, Confessing their Sins,

Directions for Youth;

Yea, many of the Pharisees were Converted by him, and even *Herod* himself, tho' he was a King, yet Reverenced him, as being a Man of great gravity and Holiness.

V. Having offered these Considerations to you, Dear Youths and Children, I shall now Offer you some few Directions, and then proceed to give you some eminent Examples of the Holiness and Christian Courage, and Magnanimity of several other young Persons. My first Advice is to have a Care of telling Lies, which Youth are subject to for Fear of the Anger of their Parents, Masters and Superiors. But is it not better to have your Father angry, than to have GOD angry with you: There is a Story of a little Child, who having done something that was ill, her Mother said, she was angry with her, and that God was angry with her too, the Child upon hearing it, cryed very much, and the Mother thereupon forgave her, and was Reconciled to her: But some time after, she found the Child weeping extreamly, and told her that she would not beat her, nor be angry with her; *Ay*, but says the Child, *I cry not for that, but because GOD is angry with me*; So, Dear Children and Youth, you should more fear GOD's Anger than your Father's Anger. Learn these Verses.

Dare to speak truth, nothing can need a Lye,

A Fault that's thus excus'd grows two thereby.

VI. Go alone, if it be but a quarter of an Hour in a Day, and Pray to GOD in secret, and you will find great Benefit thereby: Practice this, and fear not, for God will teach you to Pray, or you may use a Book when you can Read, or make some short Prayer, if it be only thus, Lord, give me thy Grace, Lord, make me to know thee, and to love thee, Lord, be merciful to me a Sinner! Lord! make me to know Christ. And many other such like Expressions which God will bring into thy Mind.

VII. You that have learnt to Read, meddle not with Foolish Prophane Books, but be sure to Read the Bible, and other pious Treatises, according to your Capacity, and take special Notice of the Passages that do most concern you, that you may readily find them again. Particularly, Read such Books as Treat of Death, Judgment, Heaven and Hell, and of the Love and Sufferings of Christ for you, and all Penitent Sinners. There is a Book which hath but three Leaves, saith an Antient Father, and I have been Reading of it all my Life, and yet have not read it over. One is a Red Leaf, the other a White, and the Third, a Black Leaf; The Black Leaf is of Death, Judgment, and Hell, the White Leaf, of Heaven, and the Red Leaf, of the Blood of Christ.

VIII. Reverence, Dear Children, the Ministers of Christ, and shew your Esteem of them by your outward Carriage; If Christ were upon the Earth, I verily think thou wouldest carry thy self very humbly and reverently to him; Do thou so by his Ministers, for God is angry with those that despise them, and you will generally get a Blessing from a good Minister, who will say, The Lord Bless thee, my Dear Child, or some such like expression. And to have a pious Minister bless one in the Name of the Lord, was of Old, and is still, of no mean Concernment.

IX. Shew Respect unto ancient People. You may read how GOD blames those Children that carry themselves proudly against the aged, in *Isai. ah. III. v.* Where the Lord Threatens to bring several sore Judgments upon the *Israelites*, this is reckoned as one; The Child shall behave himself proudly against the ancient, and the Base against the Honourable. Be sure not to despise any for their Poverty, but Love the Poor; For whosoever despiseth the Poor, despiseth his Maker, Love and relieve them as Poor, and Reverence them as aged.

X. Take

X. Take heed of Playing at Prayers, at Church, or any other Holy Duty, Dear Children, God is not to be Dallied with, and you have to do with God in every Religious Performance; your Master will be angry if you play while you are at your Book, or Work, but God will be more angry, if you play when you are at your Prayers, or hearing of Sermons.

XI. Be sure not to make the Lord's-day a Play-day, or a Day of Idleness; God hath Chosen but One Day in Seven, and will you Rob Him of that also? How can you expect that God should Bless you the rest of the Week? dear Youth, dost thou think God gave us his day to Play in, or to Pray in? Wouldst thou not keep the Lord's Day better than the Ox, or the ass? Why, they rest from their Labours generally: and if thou dost not know any Difference between this Holy day and other days, but only because thou dost not go to School to learn thy Book, and that thou dost Rest from thy usual Works, Why, the Beasts do the same.

XII. Have a special Care of Playing, or Con-
versing with Wicked Youths, or Children; who will Swear, Lye, or speak filthy Words, and Sing Lewd Songs. If thou wilt be God's Child, thou must have nothing to do with such, for they are the Devil's Children; tho' thou art a modest Child now, yet in a little time, they will teach thee to be Bold and Naughty. God tells thee by the Mouth of his Apostle *Paul* to the *Corinthians*, Be not deceived, Evil Communication Corrupts good Manners. Do not say, I am unwilling to leave their Company, but I will not Learn their Vices; I will play with them still, but I will not Swear: Take heed of this, thou mayest as well say, I will keep Company with one that hath the Plague, but I will not catch the Plague of him. Besides, dear Youth, is not God thy Father; and canst thou endure to hear thy Father dishonoured? If any
one

one should Rail at, and abuse thy Father, how wouldest thou like it? Would you not say to that Person, You rail against my Father, I will have no more to do with you: So say to young Swearers, or those that take the Name of the Lord in vain; if you use such Words, I will no more Converse with you.

Lastly, Dear Children, be sure to Honour, Reverence, and Obey your Parents in the Lord: Take heed of a Stubborn and Rebellious Carriage, Remember the Curse of GOD that fell upon *Ham*, for discovering his Father's Nakedness: For *Noah* having Planted a Vineyard, and Drinking the Juice of it, not knowing, (as many Learned Men think) that it would make him Drunk, took too much of it, and lay down on his Bed in an unseemly Posture, which *Ham* seeing, he went and told it, and did not conceal his Father's Fault; for which, he and his Posterity had a Curse laid upon them. Remember *Absalom*, the Rebellious Son of *David*, who was Hanged in a Tree, and there Killed. Read how severely GOD threatens to punish those Children who do but look scornfully upon their Parents. Prov. XXX. xvi. 'The Eye that mocketh his Father, and despiseth to Obey his Mother, the Ravens of the Valley shall pick it out, and the Young Eagles shall Eat it.

To Conclude, Since *Solomon* doth so earnestly perswade Young Men to think of the Day of Judgment, and assures them, that for every idle Word, or Action, they must come to Judgment; I would inforce the same Dear Youths, upon your Consciences, and would have you consider when you are ready to excuse your selves, or about to do any thing that is ill, whether you think that GOD at the Day of Judgment will approve of this Excuse, or bad Action? As for Instance, Some will say when they Swear, Such a one forced me to swear: Will GOD take this for a sufficient Excuse? If thy Father and Mother should say, why did

did you tell me such a Lye? Alas, poor Child, thou canst not tell what to say to them; Oh, what then wilt thou answer GOD at the Day of Judgment? The thoughts of this Day of Account will be a singular means to keep thee from those Sins, which thou dost commit secretly, and which others can never come to the Knowledge of. Alas, GOD knows it, and he will bring every Secret to Judgment, whether it be good, or whether it be evil; yet though this Day be dreadful Comfort thy self in this, Dear Youth, that as every idle Word shall be Punished, so every pious Word and Thought shall be rewarded: If thou reprovest thy Companions for any Sin, or perswadest them to Pray to God, or thinkest but a good Thought, it shall not be forgotten, and how easy is it to have an Hundred good Thoughts in a Day; every time thou prayest alone, God sees thee in Secret, and thy Father that sees in secret, He will Reward thee openly, *Matthew VI.* While others are treasuring up secret Sins, be thou treasuring up secret Prayers against the day of Judgment.

When other Youths have abundance of foolish Words and idle Talk to answer for, thou mayest have abundance of Holy Prayers, and Heavenly Thoughts to be rewarded for. Talk to thy Fellows upon Occasion of God, of Heaven, of Hell, and of the day of Judgment: Who knows but thou mayest Convert a Soul from the evil of his Ways, *For out of the Mouths of Babes and Sucklings, God hath ordained Strength,* and then when other Children shall be Condemn'd for their own Sins, and for the Sins that others have Committed by their Wicked Counsel and Example; then Blessed Soul, shalt thou be rewarded for whatsoever thou hast done that is pleasing in the Sight of God, or any good thou hast done to others by thy Counsel or Example; then it shall be, that when others call at that day to the Rocks and Mountains to hide them from the Wrath of the Lamb, thou shalt lift up thy Head, because

because thy Salvation draweth nigh. When others go to the Place of Torment, where there is Weeping, Wailing, and Gnashing of Teeth, then shall all Tears be dryed up from thy Eyes: When thy Blessed Saviour shall say, *Go ye cursed into Everlasting torment prepared for the Devil and his Angels!* He shall then say to thee, *Come, thou Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* Then thou shalt bless GOD to all Eternity, that ever he put it in thine Heart to pray to him; the Remembrance of his Love, and the Labours of his Love will be sweeter than the Honey, and the Honey-Comb.

*A P O E M on the Words of SOLOMON,
Remember thy CRRATOR in the Days of thy
Youth, &c.*

1. **D**Ear Youth, true Wisdom you invites
To hearken to her Voice,
She offers to you rare Delights
Most worthy of your Choice,
Eternal Blessings in GOD's Ways,
You will be sure to find,
Oh, therefore in your Youthful Days,
Your Great Creator Mind.
- 2 The Joy that other Pleasure brings,
With Vanities abound,
Nay, when in Straits they take their Wings,
Vexations they are found.
They to your Vitals cause decay,
And Torments leave behind,
Oh, therefore in your Youthful Days,
Tour Great Creator Mind.
- 3 A while they please depraved Sense,
And take away your Reason,
They say to Conscience get you hence
And fear it for a Season,

- But though some Peace and sinful Ease,
You hereby seem to find,
Be sure you in your Youthful Days,
Your Great Creator Mind,
- 4 The dreadful Danger, heed I pray,
Of such ill ways at length.
When you have sin'd your Time away,
And wasted all your Strength.
Be sure in Chains of Darkness these
Will you for ever bind,
Oh, therefore in your Youthful Days,
Your Great Creator Mind.
- 5 Observe how Wretched Mortal Men
I heir precious Moments spend,
To satisfy their Lusts; but then
Must perish in the End.
This wholesome Counsel, if you please
Upon your Heart to bind,
You then will in your Youthful Days,
Your Great Creator Mind.
- 6 Upon a World, Vain, Toilsome, Foul
A Journey now you Enter.
The welfare of your precious Soul,
You dang'rously adventure.
If you by walking in God's ways,
True Happiness would find,
You then will in your Youthful Days,
Your Great Creator Mind.
- 7 Friends, Parents, all that you affect,
Observe your early Spring,
Your prosperous Summer they expect,
A Fruitful Crop will bring.
That you will walk in Wisdom's ways,
And grow in every kind,
And that you in your Youthful Days,
Will your Creator Mind.
- 8 Young *Isaac's* who lift up their eyes,
And Meditate in Fields,
Young *Jacob's* who the blessings prize,
This age but seldom Yields.

- Few *Samuels* who leave their Plays,
 To God to be Resign'd,
 And few who in their Youthful Days,
 Their Great Creator Mind.
- 9 How few those *Obadiah's* be,
 That fear God in their Youth,
 How seldom *Timothys* we see,
 Vers'd in the Ways of Truth.
 Few *Babes* and *Sucklings* publish Praise,
 Th' Avenger's Rage to bind,
 Oh! then in these your Youthful Days,
 Your Great Creator Mind.
- 10 Few tender Hearted Youths, as was
Josiah, *Judah's* King,
Hosanna in the High't, alas!
 How seldom Children sing.
 Youths rarely ask for Wisdom's Ways,
 They Foolish Pleasures find,
 But Oh! in these your Youthful Days,
 Your Great Creator Mind.
- 11 Who now will Pulse and Water chuse
 Continually to Eat?
 Rather than Conscience should accuse
 For tasting Royal Meat.
 Would they not bow a King to please,
 Though Tortures were behind,
 Do you then in your Youthful Days
 Your Great Creator Mind.
- 12 These Famous Worthies of their age,
 Obtain'd a precious Name,
 Let their Example then engage
 Your Souls to be the same.
 And though in this strait narrow Way,
 You few Companions find;
 Be sure that You in this your Day,
 Your Great Creator Mind.
- 13 Could you how Worthy Christ is, learn,
 To have your Strength and Prime,
 How pleasing 'tis to Him, discern,
 To Dedicate your Time.

You soon to walk in his blest Ways,
 Would find your Souls inclin'd,
 And gladly in your Youthful days,
 Your Great Creator Mind.
 14 Your Vigour and your Youthful Flowers,
 To Jesus you would bring,
 Your joyful days and Golden Hours,
 You would present the King.
 Then humbly Bow without delay,
 Grace in his Sight to find,
 And gladly now and all your days
 Your Great Creator Mind.

I shall now proceed to give an account of several young Persons of both Sexes, who were Zealous Professors of the true Religion, and suffered all manner of Torments, and the most cruel deaths for the sake thereof; neither do I know that I scarce ever Read any Story equal to that which is Recorded by *Josephus* the Jewish Historian, of the Martyrdom of the Seven Sons of one Mother, which, tho' the Substance of it is Recorded in the *Maccabees*, yet being related much more at large by the former *Author*, I think it very Well worthy the Inserting; especially, because Learned Men are of the Opinion, that the *Apostle* in the *XL* of the *Hebrews*, had Respect to these great Worthies and Martyrs.

The Martyrdom of Seven Sons and their Mother, &c.



After the Death of *Alexander* the Great, his Army and large Dominions were Divided among his Captains, *Seleucus* making himself King of Syria, and *Antiochus Epiphane* Reigned in Asia, (whom it is thought, the Prophet *Daniel* calls a Vile Person, *Dan. XI. xxi.*) He being invited by some Apostate Jews to come to Jerusalem, encamped before it, and by his Faction within, had the Gates opened, and the City Betrayed to him, about the Year from the Creation of the World 3796. and before the Birth of our blessed Saviour, 168. Years. He Robbed the Temple, and carried away the Golden Table, Candlesticks, and Censers, with all the other Vessels Dedicated to the Service of God, leaving nothing valuable behind him, and raising such an abominable Persecution against

against the *Jews*, that the Heavens seemed to weep, and the Earth to Blush with Blood.

It was a Sport to that barbarous Man to Prophane Holy Things, and his continual Exercise to Flea and Roast Men alive, and to throw them into boiling Chauldrons of Oil, for no other Crime but to enforce them to forsake the Law of God, to commit Idolatry, offer Sacrifice to Idols, and to eat Swine's Flesh.

Hereupon he caused seven Young Gentlemen of the *Hebrews* to be brought to *Antioch*, out of the Castle of *Sofandrum*; who being of tender Age, and therefore, as he thought, unable to suffer Torments, he did not question but either by Persuasions, or at least by Threatnings and Terrors, to prevail upon them to Renounce their Religion.

He therefore commanded these seven Young-men with their Mother *Salamana*, to be brought before him; who when they came, appeared so beautiful of Countenance, and so Genteel in their Behaviour that they seemed well worthy of so good a Mother, who was Descended of most Virtuous and Noble Parentage, which she did not in the least dishonour, but the Nobility of her Blood and her Handsome Personage were much more Dignified by her Vertue and Courage.

The Tyrant having taken a View of these Sons and their Mother, spake thus to them with a dissembling Voice, 'I wish you all Happiness, O excellent Young-men, for so both the Comeliness of your Persons, and the Nobility of your Birth persuade me to believe you are; Be not therefore so Imprudent as to resist my Commands, that thereby you may free your selves not only from Torments, but from Death also; For I design to Exalt you to Honour and Dignity, and to increase your Riches and Estates, if you will but forsake and condemn the foolish superstitions and vain Belief of your Countrymen, and embrace our Religion; But if you refuse to accept of this
easie

'easie Offer, (as I hope you will not) I will devise such Torments, that you shall die Painful and lingering Deaths.

And to terrifie them the more, he ordered the Instruments of Torment and Cruelty to be presented to their View ; Upon which, Wheels, Rods, Hooks, Rakes, Gridirons, Racks, Engines to Torture the Hands and Fingers, Gauntlets, Awls, Bellows, Brazen Pots, and Frying-Pans, with many other dreadful Instruments of Torment were brought forth before them, which when they had look'd on *Antiochus* said, Consent O Prudent Young-men, to perform what I command you for supposing it be sinful which I enjoyn you, nevertheless it is no Sin in you, because you do it not with a good Will, but upon Force and Compulsion. But the Young-men being inflamed with a Spirit of Zeal and Courage, slighted and contemned the Multitude of Torments he had prepared ; and despised both the Flatteries and Threats of the Tyrant, boldly refusing to Eat Swines Flesh upon any Account whatsoever, and one of them in the behalf of the rest, spake in this manner.

Wherefore, O Tyrant, dost thou threaten and persecute us that are Innocent of Committing any Crime? We fear not Death, we desire to Die but yet as long as our Lives last, we are resolved to keep that Law which God commanded us, and *Moses* hath delivered unto us ; therefore O Tyrant do not endeavour to seduce us, by pretending Love and Kindness to us ; whom we know to be a Lover of Injustice, a Monster of Cruelty, and a Tormentor of the Innocent ; so that the Grace and Favour thou pretendest to us, is more distastful than thy Punishments, for we are Armed against Death, we disregard and slight it ; neither value we thy Threats or Promises, having Learned of our Master *Eleezer* to despise both ; and since thou hast found such Courage and Constancy in an Old Man,

Why,

and her seven Sons.

21

Why shouldest thou imagine to meet with such weakness and Pusillanimity in us who are young and strong. For we are resolute to follow him, and though thou Rend our Bodies in a thousand pieces, yet all thy Cruelty shall never make us alter our Minds; we being resolved courageously to suffer all for God, and then we are sure when we leave this Earth, we shall be entertained in Heavenly Habitations; but thou for thy Cruelty and Tyranny, shalt be cast into Everlasting Torments! The Tyrants being highly Enraged, that neither Promises nor Threats could prevail upon them, commanded them all to be beaten with Bull's Pizles, and then ordered them to be severally Tortured.

RELATION I.



Maccabeus being the Eldest of the Seven Brethren, *Antiochus* caused him to be stript Naked

Nak'd, and stretcht upon the Rack, with his Hands bound behind him, and to be severely beaten; who suffered his Tortures with such great patience, that he even wearied his Tormentors, so that they were more wearied in inflicting than he was in enduring their Torments. Being then taken off the Rack, he was put upon a Wheel, with a great Weight Hanging at his Feet, and was stretch'd round the Wheel in so violent a manner that his Sinews brake in sunder, and his Bowels gush'd out, whereby his Pains were extremely increased. Yet in the midst of his terrible Tortures, he never ceased all the while from calling upon the **GOD** of Heaven, whose All-seeing Eye beheld his Misery; and looking severely upon the Tyrant, who was a bloody Spectator of these horrid Cruelties, which he caused to be inflicted upon the Servants of the Almighty, he is said to have taken Courage, and spake to him in this manner.

‘Cruel and bloody Tyrant, who persecutest those
 ‘that Love and Fear God; for thou knowest that I
 ‘whom thou dost now Torment, am no Villain, and
 ‘Impostor, nor Murderer; but one that only desire
 ‘to live justly and righteously, and to keep the Law
 ‘and Commandments of my God. His Tormentors
 hearing him thus speak, took Compassion of his Miseries, and entreated him to take pity on himself before it was too late, and to submit to the King's pleasure to whom he answered,

‘O ye Wicked and Cruel Ministers of Tyranny, you
 ‘Tormenting Wheels are not so dreadful as to force
 ‘me by their Cruelty to Renounce my Eternal Happiness
 ‘on which my Mind is fixed. You may Tear and
 ‘Rend this Flesh of mine, you may Roast it at the Fire
 ‘you may Torture and Torment every Member of my
 ‘Body with a several Cruelty, if you think fit, yet
 ‘after all, through the strength of God assisting us, you
 ‘shall neither compel me, nor my dear Brethren,
 ‘to commit Wickedness or Impiety.

While he was thus speaking, a Fire was kindled, and he, bound as he was upon the Wheel, was thrown in

it, where he endured most exquisite Torments, yet was still constant in his Mind and Soul, and from amidst the Flames called to his Brethren; Learn of me my Beloved Brethren, an Example of Virtue and Constancy, and the Excellency of an invincible Patience and Courage, and be encouraged to scorn and contemn the alluring Temptations of this VWorld, and resolve rather to Obey GOD and his Laws, than the VWill of a Tyrant; knowing that God can quickly humble the Proud and Mighty, and as soon Exalt the low and dejected.

As he thus spake, he was taken out of the Flame, and had his Skin flead off while he was alive, and his tongue pluckt out of his Month; at last he was put to a Frying-pan Red Hot, where he presently Expiated, those that beheld him, admiring his wonderful constancy; and his Mother and Brethren being much comforted and encouraged thereby; he going but a little before into Everlasting Joy.

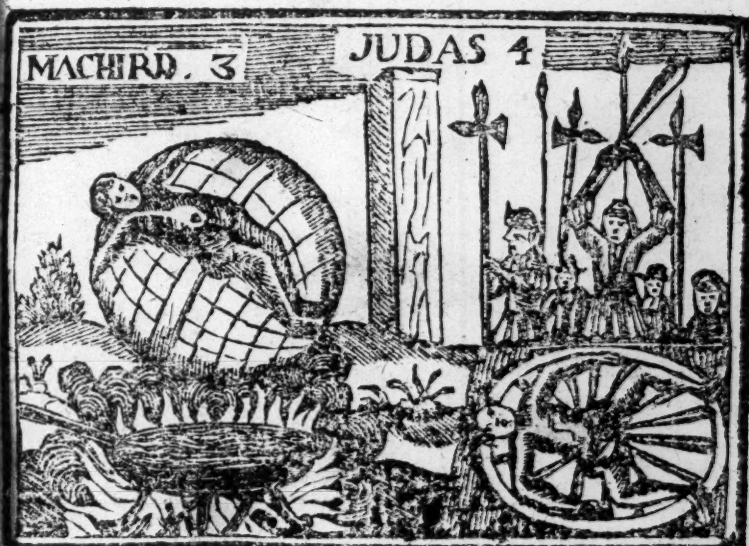
RELATION. II.

After this, *Abner* the second Brother was halled before the King by the-Souldiers, who without asking him to Recant, caused all the Instruments of Torture to be shewn him, thereby if possible, to terrifie and affright him; but he not being in the least moved or concerned at them, boldly refused to make the Sacrifice of Swine's-Flesh; upon which, both his Hands were Chained together, and so being halled, his Skin was flead off his Body down to his Knees, that his Entrails appeared, but yet Life remained, to make him capable of greater Torments, if possible.

He was then thrown to be Torn in pieces and devoured by a Fierce and Cruel Leopard, a Beast that Thirsts
extreamly

extreemly after human Blood; but the Beast com-
 towards him, and only smelling to him, (no doubt
 an extraordinary Providence of God) forgot his Nat-
 Cruelty, and turning his Head away, would not touch
 this Blessed Martyr; which the Tyrant observing, was
 the more enraged against him, and the Martyr more en-
 couraged to Constancy, crying out aloud, 'Oh! how
 'pleasant is this Death to me, tho' I suffer it with
 'manner of Torments, since it is for the sake of God
 'that I endure them, and that I am certainly perswaded
 'I shall receive an Eternal Reward in Heaven for all
 'Sorrows and Miseries. Inflict therefore, O Tyrant
 'thy greatest Tortures upon me, satisfie thy Cruelty
 'if possible, by my Torments; but know, that thy
 'are rather Pleasure than Pain to me, as thou shalt see
 'by my patient enduring of them, I am more willing
 'Suffer, then thou canst be to Torment me; Yet
 'thus suffering, I am less Tormented than thy self; for
 'I endure all these Barbarities for the sake of Vertue
 'and Goodness, and for observing the Laws and Com-
 'mandments of my God, who will certainly recom-
 'pence me. But thou, by the just Judgment of God
 'shalt be plucked from thy Throne, and quite destroyed
 'thou art now tormented in tormenting me; be-
 'even consumed with Rage and Vexation that thy Cruel-
 'elty can have no Effect upon me; and be assured, that
 'shalt not escape the Righteous Judgment of God, but
 'shalt certainly endure those Everlasting Torments
 'that are prepared for such Wicked and Impenitent
 'Wretches as thy self. Thus remaining constant and
 immoveable in the midst of his Torments, he was
 also thrown into the Fire, and yielded up his Soul
 to God.

RELATIOX. III.



M Achir the third Son, was then brought forth whom the Beholders much pitying that he should suffer the like torments with his Brethren; earnestly perswaded him not to persist in his Opinion, but avoid that Punishment and Death which was before his Eyes; but he being much moved and disturbed at their Words, answered, 'One Father begot us, one Mother bore us, one Master instructed us, and we are all of one Mind, of one Belief, and of one firm Persuasion; therefore prolong not the time by your vain Dehortations, for I come not hither to talk, but to suffer; use all the Tyranny you can against me, torment this Body as you please, Yet know, you have no power over my Soul. The Tyrant enraged to see that these Brethren by their courageous sufferings, did rather encourage than deter one another, commanded more and new Inventions to be brought forth, so a great Globe was brought,

to which he caused this blessed Martyr to be close bound about, which was done with such violence, that all his Bones were displaced, and put out of Joint, nevertheless he was not in the least discouraged, then the Skin of his Head and Face were flea'd off; after this, he was put upon the Wheel, but he could not well be Racked any worse, since all his Bones were already disjointed and separated from each other in a most horrible manner, the Blood springing abundantly from all Places, whereby he was deprived of the use of his Hands and Feet; and now perceiving his Life drawing to an end, looking upon *Antiochus*, he said, 'We, 'O cruel Tyrant, endure all these Torments for 'the Love of our God and his Laws; but thou 'who art the Author of these barbarous Cruel- 'ties against the Innocent, shalt be condemned to 'everlasting Pains. Upon these Words, his Tongue was pluckt out, and he was cast into the burning Frying-pan, where amidst his Torment he gave up the Ghost.

R E L A T I O N. IV.

NExt after came *Judah*, the fourth Brother, whom the people likewise earnestly intreated to obey the King's Command, but he disregarding their Prayers and Exhortations, with an undaunted Courage, said, 'Neither your Fire 'nor Torments shall prevail upon me, to make 'me forsake the Law of my God, nor the Con- 'fancy of my dear Brethren, who now instead of 'this mortal Life, enjoy everlasting Glory. I 'denounce unto thee, O Tyrant, Destruction and 'Overthrow, but to such as believe, I pronounce 'Eternal Happiness and Salvation; make Trial 'then of my Faith, O most cruel Wretch, and 'see

see if that God will forsake me, who in everlasting Arms hath received my Three dear Brethren that are gone before, whom the Womb of our Holy Mother hath brought forth to inherit endless Felicity.

The barbarous *Tyrant* hearing him thus speak, leapt furiously from his Seat, resolving himself to be the Tormentor of this couragious Martyr, if possible, thereby to make him yield to his Will, and ordered the Executioner to cut out his tongue, but before it could be done, he nothing at all terrified, spoke thus to *Antiochus*, 'This Cruelty of thine, O Tyrant, shall nothing avail thee neither shall all thy Torments prevail against me; for though I have no Tongue, yet our God can hear our Sighs, and Groans, and Ejaculations; and though we utter no Words to him, he knows the Wants and Necessities of those that truly love him, and serve him with Sincerity & Purity of Soul; yea, he is sensible of all their needs before they ask him. Cut out my Tongue, yet thou canst never touch my Mind and Soul, nor shalt ever conquer it while Life remaineth. Inflict therefore what Punishment thou wilt on me, it shall but increase my Reward in Glory; but to thee it will be the cause of greater and intollerable Pains, from which, thou shalt not long escape unpunished. When he had spoken thus, his Tongue was cut out of his Mouth, and he was bound to a Stake and beaten with Roaps-Ends, till the Colour of his Face became dead and wan, yet he endured all with invincible Patience. Being taken from thence, he was put upon a Wheel, and most cruelly Rackt; so continuing to pray for his Country-men, he entred triumphantly into those Mansions of Bliss, which are prepared for Righteous Souls.

RELATION V.



After this, *Achas* the Fifth Brother voluntarily offer'd himself to the Slaughter, and spoke to the King in this manner, Behold, O Tyrant, I am come to be tormented without being forced thereto; do not therefore have a thought that I will alter my Mind, since thou seest how desirous I am to suffer thy Barbarous Treatment; the Blood of my Four innocent Brethren whom thou hast Cruelly Murdered, have already condemn'd thee to everlasting Destruction; I shall make up the Number Five, and by torturing me, thy own Torments shall be encreased. Tell me, thou bloody Wretch, for what Offence by us committed, dost thou punish us? For what Wickedness dost thou persecute us? What Villany are we guilty of? What Impiety canst thou accuse us of? All that thou canst alledge against us is, That we do honour God our Creator, that we live righteously and justly, according to his Laws; and therefore, when thou

cont.

commandest us to do any thing contrary thereto, we neither fear nor value thy Threats nor Torments, but rather reckon them as Means to bring us to eternal Bliss; knowing that though no part of our Bodies should be free from thy implacable Cruelty, yet we shall receive a full Recompence of Reward for our most bitter Sufferings,

While he spake thus, the King commanded the Executioners to cast him into a brazen Pot, which was cone, and he, with all the Strength and Violence of his Tormentors, was prest into it from Head to Foot. He afterwards suffered all the several Tortures that his Brethren had done before, and nothing discouraged, he suddenly started up in the midst of them, and thus bitterly inveighed against *Antiochus*, Cruel Tyrant, how great Blessings dost thou against thy Will bestow upon us? For the more thou art enraged against us, and the more inhumanly thou dealest with us, the more acceptable we are rendred in the sight of God; I should therefore be even troubled if thou shouldest bestow any of thy Cruel mercy upon me; for this short Affliction will obtain for me an endless Crown of Life and Glory; and if this temporal Death did not befall me, I could never enter into eternal rest. Having uttered these Words, the Agony of his Sufferings put an end to his holy Life.

RELATION. VI.

THE Tormentors then laid their Hands upon *Arth*, the Sixth Brother, to whom the King briefly propos'd, either to chuse Honour and Advancement which he promised to bestow on them, or else to suffer the most cruel Death that could be inflict'd. The Young Man being mov'd

at his Words, spake boldly thus; Although, O
 Tyrant, I am younger in Years than my Mar-
 tyr'd Brethren, yet thou shalt find that my
 Courage and Constancy of Mind is not Inferior
 to theirs; for as we are all brought up toge-
 ther, all taught and Instructed in one Religion
 together; so by the help of God, we are all re-
 solved to dye in his Fear together: Make haste
 therefore to Torment me with all thy devilish
 instruments of Cruelty, and if thou spare me at
 any time, let that time be spent (if thou wilt,
 in devising new and unheard of Tortures. *An-
 tiochus* being even confounded with Rage and Fury
 at these Words, commanded him to be tied up by
 the Heels, with his Head downwards, causing a
 Fire to be kindled round about, that it should on-
 ly roast, but not burn him, and then ordered the
 Executioner to pierce several parts of his Body
 with Bodkins, that so the Heat might penetrate
 into the Wounds, and increase his Torment
 whereby the Blood, like Froth, gathered about
 his Head and Face; yet in the midst of all he said
 Oh! Noble Battle, Oh! couragious Warfare,
 Oh, unequal Strife between Piety and Impiety!
 I do most willingly follow my Brethren, that as
 by Blood I am joyned to them, so I desire by a
 glorious death, never to be again separated from
 them; they have already passed all their Pains
 and Agonies, and have already received the blest
 Crown of Martyrdom even in despite of
 all their most malicious Enemies and Persecutors.
 Invent, O Tyrant, some new Instruments of
 Torment, for those thou hast already tryed, are
 vanquish'd and overcome. O thou Monster of
 Cruelty, thou enemy to Justice, and Persecu-
 tor of Goodness and Virtue, Remember that
 we Six valiant Young Men have conquered
 Tyrant's Power, and all the Cruelty that his
 whole Kingdom, yea, that the whole World
 could contrive against us. His Fire is cold and
 cannot

cannot burn us ; his Weapons are dull and blunted, and cannot wound our Minds and Souls, but we will entirely keep the Law and Commandments of our God, who gives us more courage to suffer, than the Tyrant hath Cruelty to inflict Torments upon us. As he thus spake, one of the Tormentors took hold of his Tongue with burning Pincers ; after which, he was put upon the Rack, and then thrown into the Frying-pan, in which he joyfully expired.

R E L A T I O N VII,



THE Tyrant having thus dispatch't Six of these worthy Young Men, by several kinds of exquisite Tortures, there remained now but one alive with his Mother, whose Name was *Jacob* ; who, though younger in Years than the rest, yet in Courage and Constancy was equal to any of his Brethren. He being presented before the Tyrant seemed to move Pity and Compassion in him, (if any Compassion can remain in such a bloody Ty-

rant's Breast) because he was the last and only Brother that remained alive. He therefore called the Youth to him, and carrying him into a Place where there were no Instruments of Torment, endeavoured by enticing Words, and flattering Speeches and Promises, to perswade him to consent to his Will with such Arguments as these.

Thou mayest perceive young-man, by the Calamity of all thy Brethren, what is prepared for thee, if thou disobey my Will; deliver yourself from these Torments, and instead of Death, I will bestow on thee whatever Honour and Preferment my Kingdom can afford; thou shalt be a Noble Man, thou shalt be General of my Armies, thou shalt be my Counsellor, yea, next to my self. *Antibbus* perceiving that the Young-man gave no Ear to his Words, he called his Mother to him, who coming before the King, he spake thus to her. Where are now all thy lovely Children, thou worthy Woman? Yet behold, of such a Number as thou hadst, thou mayest now save one alive if thou wilt; advise and counsel therefore this thine only Son which remains, mollifie and soften his obstinate Mind by wholesome and wise Instructions, that thou mayest yet have one Child to be the Staff and Consolation of thy old Age. The Mother having heard the King, bowed her self to him, and then turning to her Son, she spake to him in the Hebrew Tongue, (that the King might not understand her) in this manner. Comfort thy Mother, O my dear Child, rejoyce the Heart of thy sorrowful Mother, who Bore thee Nine Months in her Womb, and suckled thee Three Years at her Breast, and with great care and Pains, hath brought thee up to this Age; consider, dear Son, the Heavens, the Earth, and all that in them is, and remember, that God Almighty created them all, and all Mankind all out of nothing. Fear thou therefore, only this

Great

Great God, but never dread the Pains and Torments that this Heathen Tyrant can inflict. Imitate thy dear Brethren that are gone before, and contemn Death as valiantly as they have done, that so in the Day of Recompence, I may receive you altogether, in the everlasting joys that are in Heaven above. As his Mother was thus admonishing and strengthening of him, he desired to be unbound, because he had something to say to the King: Being loosed, he presently ran to the Place where the Torments were prepared, and there saw a Frying Pan red hot, which the Youth observing, and remembring the Barbarity of the King towards his Brethren, he spoke thus to him:

Cruel Tyrant, who hast been so horrible Inhuman in Butchering my dear Brethren, yea, if it were possible, hast excelled thy self in Cruelty; Wretch that thou art, Who gave thee that purple Robe of Dignity? Who exalted thee to thy Crown and Kingdom? Even that God, which thou in us dost persecute, and whose true Servants and faithful Worshippers thou dost Kill and Torment; for which Impiety of thine, thou thy self shall be punish'd with Fire and Torments that shall never end. I confess thou art of higher Dignity and Authority in this World than other Men, yet thou art formed of the same Matter as other Men are; For as all Men are born alike, so all Men must likewise Die; and he that kills another Man, shews, that he also may be killed in the same Manner. Wherefore then dost thou Torment and Murder Man, who is thine own Image, and whom God hath created like thy self? Is it because thou thinkest all is lawful, which thou by thy Kingly Power, hast commanded to be done? Thou pluckest out our Tongues, thou tearest our Bodies with Flesh-hooks, thou consumest us with Fire; but know, that thou shalt be woefully tormented in a short time

time for all thy Cruelty and Injustice; but those whom thou hast Martyred, are already entered in to Eternal Peace and Rest. Think not that I expect any Favour at thy hands, for I am resolved to follow my dear Brethren, and to remain constant and immovable in observing the Laws of my God.

When the Tyrant heard him speak at this Rate he was furiously mad against him, and caused him to be forthwith Tormented; but his Mother standing by, comforted him as much as possible, and with her loving Hands held his Head, but the Blood by the Violence of his Torture, issued out of his Mouth, Nose, Eyes, and other Passages of his body, till he was almost spent, then his Legs and Arms were cut off, yet with that little Life, that remained, he lifted up his Eyes to Heaven, crying O! Adonai, O LORD Almighty, be merciful to me and receive me into the Company of my dear Brethren, that I may be with them to all Eternity, Then the Tyrant commanded his Tongue to be cut out, which being done, he of his own Accord went into the Frying-pan, to the Astonishment of the Tyrant, as well as the rest of the Spectators, and there quietly and patiently yielded up his Soul to God.

Thus these Seven pious and courageous Youngmen encouraged and strengthened one another in observing the Commandments of God; they all rather choosing to suffer Death by the most cruel and exquisite Tortures, than in the least to offend against his Laws, whereby they doubtless attained everlasting Happiness.

THE worthy mother having seen all her Children suffer so constantly in the Faith, and Fear of God, rejoiced exceedingly thereat, and kneeling down in the place of Torment, desired earnestly of God, that she might now also end her Life, since she had desired to live so long only for

the sake of her dear Children whom she had now
seen Triumphant over Death. She soon had her
Wife, for the Fury of *Antiochus* increasing by the
Courage of the Sufferers, and finding the Mother
as resolute as the Sons he commanded her to be
Tormented; and by his Order was stript stark na-
ked, and being tied up by the Hands, was most
cruelly whipt, then her Breasts were pulled off;
and lastly, she rejoycing to follow her Children,
was put into the red hot Frying-pan; Yet in the
midst of her most dreadful Agony, she spoke thus
to the Beholders; *Whilst it was lawful for me, I*
kept my self a Virgin. I afterwards Married, and then
I lived a chaste and constant Wife; I have brought such
Sons, as I thank God, I need not be ashamed off; and
tho' by my Husband's Death I was left comfortless, Yet did
I never forsake my Faith, nor the Law of God, for
which I do most willingly suffer these bitter toments.
Then lifting up her Hands and Eyes to Heaven,
she quietly departed into those Regions of Bliss
prepared for those that love and fear God.

The Death of *Antiochus*.

After all these bloody Murders and Tyran-
nies committed by *Antiochus*, he by the just
Judgment of God ran Mad, and his Bowels were
devoured by Worms
while he was alive,
whereby he became
so filthy and loath-
some, that no Body
could endure to
come near him, be-
cause of the abomi-
nable Stench: and
so in this miserable
manner, he gave
up the Ghost.



Unhappy and bloody Tyrant, What do thy red hot Pans and Cauldrons, thy cutting off Eves lide thy plucking out the Tongues and Eyes, with the diversity of all manner of Barbarous and Horrid Tortures, inflicted upon Innocent and Virtuous Persons now avail thee? When thou thy self so doing, dost now endure far worse Tortures than thy wicked Mind could possibly Invent. whereas those blessed Souls which thou hast Butchered, do now enjoy everlasting Peace and Happiness, free from all Sorrows and Torments, and are singing Hallelujahs to the King of Kings to all eternity. For that God who never spake or promised any thing but what he performed, hath faithfully engaged, That whosoever suffers for his Name, shall Reign with Him, and be Rewarded with eternal Recompence in Heaven above.

RELATION VIII,

The Martyrdom of Romanus, and a young Christian



HAVING given you an Account of the glorious Martyrdom of these Seven Jewish Women, who suffered much Torment and Death for
 obse

observing the Law of *Moses*, I shall now add some few examples of those magnanimous Young Persons, who suffered for the Profession and Faith of the Blessed Jesus; And it is wonderful to consider what a Multitude of innocent Christians in the Primitive times were murdered and put to Death by all manner of Tortures and Barbarities, of both Sexes, and of all Ages and Qualities; and what Zeal and Forwardness there was in young Persons, that did even long to become Martyrs for the doctrine of the Gospel; although the cruel and bloody Heathen Roman Emperors used all the most exquisite Torments that Hell could invent, to deter and affright them from their Holy Profession; Some being Slain with the Sword, others were burnt in the Flames, some scourged to death with Whips, others pierced through with Spears and Forks, some Crucified, others drowned in the Sea, some dead alive, others had their Tongues and eyes pluckt out, some were stoned to Death, others starved with Cold and Hunger, some boiled in Oil, others broild on Grid-Irons; with a multitude more, too many to Recite. But though their Punishment, were of divers kinds, yet the Faith and Constancy of these blessed Martyrs was firm and immoveable, through the Power of the Spirit of God assisting them; insomuch, as St. *Jerome* saith, That during those horrid Persecutions, for several Years, there was not one Day in the whole Year, whereunto the Number of 5000 Martyrs might not be ascribed, excepting the first Day of January.

But our subject being now confined to Young Persons, I shall relate what we find Recorded of *Romanus*, a Young Nobleman, as also of a Child, about Seven Years of Age, Among the many other Places that felt the Fury of these Persecutions, the City of *Antioch* was sensible thereof; which being suddenly surprized by one of the Emperor's Captains, named *Alepiados*, he with his bloody minded

mindes Soulders, was resolved, if possible, by Force of Arms to compel the Christians to forsake their pure Religion, and to embrace the filthy Idolatry of the Heathens. And the Congregation of Christians being all that time met together, Romanus, a young Christian of Noble Birth, ran in all hast to give them notice, that the Wolves were coming to destroy the Christian Flock. Yet my dear Brethran says he, let not this great and imminent Danger affright or trouble you, but be ye valiant and courageous, to suffer all manner of Persecutions for the sake of Jesus Christ our blessed Saviour, who will certainly bestow Crowns of Glory upon all his Servants that suffer Death for his Name.

The Christian Exhortations of this worthy Young man, put such Courage into the Hearts of the Assembly, that Old Men and Matrons, Young-men and Virgins, all unanimously resolved to shed their dearest Blood for the Faith of Christ. The Captain being informed that the Threats of his Armed Soldiers could not in the least prevail upon the Congregation, by reason Romanus did so powerfully perswade them to Constancy in their Religion, so that they offered their naked Threats withing and desiring to Die gloriously for the sake of their Christ.

Bring that Rebel and Traytor before me, said he, that by his Death he may answer for the Obstinacy of the whole Sect: Upon which, Romanus was instantly apprehended, and being bound Hand and Foot, a Sheep to the Slaughter, he was brought before the Captain, who looking furiously upon him, 'What said he, Art thou the Author of this Sedition and Rebellion? Art thou the Cause that so many 'their Lives? By the Gods, I swear thou shalt 'be severely punished for it! and thou shalt 'be sensible of the Pains and Tortures which 'thou hast encouraged thy Companions 'suffer.

To which Romanus answered, 'Thy Sentence, 'Cap

Captain, I joyfully embrace; I am most willing to be Sacrificed for my Brethren, although I should suffer the greatest Torments that thou canst invent; and whereas thou art so much Enraged that thy Soldiers did so little prevail upon the Christian Congregation: Be it known unto thee, that the Cause thereof is That it is not in the Power of Idolators, and Worshippers of Devils, to prevail upon the holy People of our God, or to Pollute and Defile the House of Prayer.

The Captain hearing him thus speak grew still more furious, and Commanded him to be halled up, and his Bowels to be pulled out. But the Executioner, more pitiful and tender hearted than he, said, Not so, Sir, this Young man is of Noble Parentage, and it is unlawful to put a Person of Quality to so vile and ignoble a Death. Then said the Captain, Scourge him with Whips knotted with Lead: This was accordingly done, but Romanus instad of Tears, and Sighs, and Groans, Sang Psalms all the while, in honour of his blessed Saviour, desiring the Tormentors not to favour him for the sake of his Nobility, For it not, said he, the Blood of my Progenitors, but the Christian Religion that makes me Noble.

He then severely reprov'd the Captains Cruelty, at the same time scorning and contemning the false Heathen Gods, and their vain and Idolatrous Worship; undantly affirming the God of the Christians to be the only true God, who created Heaven and Earth; before whose Judgment Seat, all the Nations of the Earth shall appear, to receive according to our Deeds. These serious and wholesome Discourses, were but as Oil to the Rage of the Captain, insomuch that he commanded the Martyr's Sides to be barbarously Lanced with knives, so that the Bones appeared; upon which Romanus said, 'I am sorry, O Captain, not that I my self should be thus cut and mangled, but for

for thy sake am I sorry, who being corrupted
 Mind with damnable Errors, and idle Superstitions,
 does endeavour to seduce and compel others
 to do the same; And thereupon he declared to
 the Captain the Knowledge of the Living God, and
 of the Lord Jesus Christ, his well beloved Son, and
 of the Eternal Life and Salvation that might be ob-
 tained through Faith in his Merits and Satisfaction;
 he then discovered to him the Abomination and
 Wickedness of Idolatry, and of worshipping Stocks
 and Stones, instead of the true God, earnestly per-
 suading him to renounce his false Worship, and only
 to adore the true and Living God that made Heaven
 and Earth. While he was thus discoursing, the
 Captain commanded him to be struck violently on the
 Mouth, that so his Teeth being beaten out, his
 Speech might be hindered, and he might not be un-
 derstood.

His Order was obeyed, his Face was likewise be-
 fated, his Eye-lids torn off, his Cheeks cut and notched
 with Knives, and the Skin of his Face by degrees
 pluckt off, so that his comely Face was thereby dis-
 faced and deformed; yet in the midst of these hor-
 rid Barbarities, the patient Martyr spake thus with
 all Meekness, 'I thank thee, O Captain, that thou
 hast opened unto me many Mouths, to preach of
 our Lord and Saviour Jesus Christ, for as many Women
 as thou hast given me, so many Mouths have
 to bless and praise my God, and Jesus Christ our
 Redeemer.

The Captain being astonish'd at his singular Con-
 stancy and Courage, commanded them to cease for
 while from Torturing him, yet threatned to inflict
 more severe Torments, reviling and abusing this
 noble Martyr, and Blaspheming God and Christ, saying
 Thy Crucified Saviour was but of Yesterday, but
 Gods of the Heathens are of great Antiquity: He
 upon, Romans took Occasion to speak at large of the
 Eternity of Jesus Christ, of his human Nature,
 of his Death and Satisfaction for the Sins of Man-
 kind.

Kind, ' And Captain, says he, bring me but a Child
' of Seven Years Old, at which Age, Children are
' free from Malice and other Vices, whereWith those
' of riper Years are infected, and thou shalt hear
' what he will say.

His Request was granted, and a little Boy was
called from among the Multitude, and set before him;
' Tell me, my Child, said Romanus, whether thou
' thinkest fit that we worship one Christ, and in him
' one Father; or that we worwip one God? The
Child answered, That God must needs be one, and
since this Christ is one, in whom we worship God the
Father, he must needs be the true God; for that there
be many Gods, we Children cannot believe. The Cap-
tain hearing the Child speak thus, was even astonish-
ed and confounded, saying, ' Thou young Villain and
' Traytor, of whom didst thou learn this Lesson?
Of my Mother, quoth the Child, with whose Milk
I sucked in this Lesson That I must believe in Jesus
Christ. The Mother being called, was glad to hear
of the Courage of her Child, but the cruel Captain
ordered him to be severely whipt; at which, the
Spectators could not forbear Tears, only the Mother
stood by with dry Eyes, yea, the Child desiring a
little Water, she bid him thirst after that cup which
the Children of *Bethlem* drank of, forgetting their
Milk, and their Mother's Breasts, and put him in
Remembrance of little *Isaac*, who seeing the Sword
over his Head, and the Alter on which he was to be
sacrificed, willingly offer'd his tender Neck, to be cut
off by his Father *Abraham*. Whilst the Mother was
thus instructing her Son, the Executioner of a sud-
den pluckt the Skin off the Child's Head, Hair and
all, whereupon the Mother cried out, ' Endure
and suffer it patiently, my dear Child, and in a
little time, thou shalt go to Jesus Christ, who
will adorn thy naked Head with a Crown of
; eternal

'eternal Glory. Thus the Mother counsels her Son, and he takes her Counsel; she encourages him, and he is encouraged, and receives the stripes and scourges given him with a smiling Countenance. The Captain perceiving the Constancy the Child to be invincible, and that he himself was overcome, commanded this blessed Youth to be put into a dark filthy Dungeon for some time.

He then orders the Torments of Romanus to be renewed and increased, as the principal Author of all this Evil and Mischief. And now Romanus is again brought forth to suffer new Torments, and to receive new Wounds upon his old Sores, where the bare Bones already appeared, the Flesh being torn off; yet the inhuman Captain belched continually out of his Blasphemous Mouth raging Threats and Curses, crying out to the Tormentors to multiply his Tortures, and to dispatch him; 'For, said he, He scorneth our Gods, and defies our Worship, therefore spare him not, but torment him to the utmost. And scoffing at Romanus, said, 'Is it not painful for thee to be so long a Dying? Be content, for I will dispatch thee, the Flaming Fire shall dispatch thee, and thou, and that Boy thy Fellow Rebel and Traitor, shall be burnt and consumed to Ashes.

The Child was then brought forth, and they were then both led to Execution: and as they lay their Hands upon Romanus, look'd back upon the Captain, and said aloud, 'I appeal from thy Tyranical Sentence, O unjust Judge, to thy righteous Throne and Judgment of Jesus Christ, where it will be made appear that thou art a cruel and bloody Tyrant, to inflict such dreadful Torments upon us innocent Christians. When they were come to the Place of Execution, the Tormentors required the Child of his Mother, who taking him up into her Arms, she freely and cheerfully delivered him saying, Farewell my sweet Child, and when the Executioner

his Sword to the Child's Neck, she sang joyfully
in this manner,

Glory and Praile with Heart and Voice,
O Lord, I yield to thee,
To whom the Death of all thy Saints,
We know most dear to be.

The Head of this blessed innocent Lamb being
cut off, his Mother wrapt it up in her Garment,
and laid it to her Breast; then a great Fire was
made, into which Romanus was cast, who told
the Officers that he should not burn; whereupon
(it is related by some Authors) a great Storm
arose, and quenched the Fire. The Captain then
commanded his Tongue to be cut out; so the Ex-
ecutioner pull'd it far out of his Mouth, and cut
it off at the Root; yet, it is said, he spake thus,
He that speaketh for Christ, shall never want a tongue.
Do not think that the Voice that preacheth Christ, must
always have a tongue to be the Minister.

The Captain hearing this, grew even distracted,
suspecting that the Executioner had deceived him
by some slight of Hand, and subtle Conveyance;
If you suppose so, said the Executioner, open but
his Mouth, and you may see the root of it:
The Captain being since more enraged at this
miraculous Passage, commanded this blessed Martyr
to be brought back to Prison, and to be there
strangled: And so at length, an end was put
to all his grievous Pains and Sorrows, and he
entered into Peace and rest in the Lord, till the
Day of the Resurrection, when his miserable
mangled Body shall be made a glorious Body, and
together with his precious Soul, shall live and
reign with Iesus Christ to all eternity. I should
not have related some strange Passages in this Re-
lation, but that I find them recorded by Mr. *Fohn*
the first, in his first Vo'lum of the Book of Martyrs, who
is generally esteemed a Faithful and Honest Hi-
storian.

RELATION IX.

The Martyrdom of the Three young Virgins.

WE have already observed, that in these Ten Persecutions of the Church, the mirable Zeal and Constancy of young Persons both Sexes, was very remarkable; and shall give an Account of the Martyrdom of three young Virgins in these deplorable times, and so shut this dreadful Scene of Sorrow.

Agnes was a Virgin of Noble Parentage, Born in Rome, and became a Christian very young; when the Emperor Publish'd his Edicts, to compel all Persons to worship the Heathen Idols, undauntedly refused to perform the same, being resolved never to deny nor forsake the Faith and Doctrine of our Lord Jesus Christ, and was therefore upon Apprehended and brought before the Judge who used all manner of means to pervert her, sometimes flattering and perswading her with

ing Words; at other times endeavouring to
right her with Threats; but she continued sted-
fast and immoveable in her Christian Profession,
being nothing terrified, as knowing in whom she
believed, freely offering to suffer all kind of Tor-
ments, yea, Death it self, for the sake of her bles-
sed Saviour.

Well, said the Tyrannical Judge, tho' thou
dost not seem to value thy Life, which thou coun-
test little worth, nor to fear the Tortures I can
do upon thee, yet I suppose thou hast a great
esteem for thy Virginitie and Chastity; I am
therefore resolved, that unless thou fall down be-
fore the Altar of the Goddess *Minerva*, and ask her
pardon for thy Pride and Arrogance, in contem-
ning and despising her Worship, thou shalt be im-
mediately sent to a common Bawdy-House, to be
banch'd by all Comers. *Agnes* hereat nothing
dismayed, inveighed vehemently against *Minerva*,
and her Adorers. Whereupon, the lewd young
men that were present, earnestly desired the
Judge, that they might have *Agnes* to make her a
toy to their Lust. The Holy Maid then spake
unto them all, *Jesus Christ is not forgetful of*
those that be his faithful Servants, but will preserve
their Chastity from the Violence of all those that design
to take it from them; neither will he ever leave them
destitute of his aid and assistance, but is always ready to
assist and defend chaste Virgins: Now therefore, O Ty-
rant, freely Bath thy Sword in my Blood, but thou
shalt never defile my Body with filthy Lust by all that
thou canst do.

She had no sooner uttered these Words, but the
ruthless Judge commanded that she should be bound
to a Stake stark naked, at the corner of a Street
where Strumpets usually haunted, which being
done, the greatest part of the People being asha-
med at such an unseemly sight. Some turn'd their
backs, and others went away; but one Young-
man

man amongst the rest, earnestly beholding her with lascivious Eyes and lustful Thoughts, it is recorded that he was immediately struck blind with a Flash of Lightning, whereupon he fell down, and lay for Dead. His Companions carrying him away, and lamenting over him as a Dead Man: The chaste Virgin sang Praises to God for this miraculous Appearance, and her deliverance from shame and danger: And it is reported, by my Author, that upon being desired to pray for the Young Man, he was thereby restored to sight.

But blessed Agnes, having climbed up one Mount towards the Heavenly Jerusalem, must presently ascend another; for the Malice and Hatred of her Judge, her bloody Enemy, increasing by the sight of her Deliverance, he in a Rage call'd out to his Executioner to do his Office pursuant to the Emperor's Commands, or else he should be undone. When Agnes saw a sturdy Fellow of a fierce countenance coming towards her, with a drawn Sword in his Hand, I am joyful, says she, that I shall die by the Hand of a stout Soldier, and not of some poor, weak, faint hearted Fellow; any other Young Man, tho' never so comely, could not be so welcome to me; No, this is the Man which I confess I am in Love with; I will make haste to meet him, and will no longer defer my desired Happiness, I most willingly and joyfully receive his Sword into my Breast, that so being Martyr to Christ my Spouse and Husband, I may leave this dark World, and surmounting the Skie, may arrive at the Kingdom of Light and Glory: O eternal King and Governour, be pleased to open the Gates of Heaven to me, receive, O my Redeemer, my Soul, that greatly longeth and desireth to come unto thee. Thus in the midst of her Prayers and Ejaculations upon her Knees, the Executioner at one Blow cut off her Head; and her Soul ascended to that place of Rest, and Happiness she so much long'd for.

RELATION X.

THE second Relation is concerning *Cecilia*, a Beautiful Young Virgin, who by many Persuasions, at length induced *Valerianus*, a young man, that designed to Marry her, *Vespanus* his brother, to embrace the Christian Religion, which they did with such Zeal and Constancy, that they both suffered Martyrdom for the Cause of Christ. After their Death, she was likewise buried upon by the Governour of *Antioch*, and being carried to one of the Temples of their Idols, was commanded to offer Incense to them; which she absolutely refusing, was immediately brought before the Judge to receive Sentence of Death: But the Officers that were appointed for Guard, observing her admirable Beauty and modest Personage, as likewise her modest and prudent Behaviour, endeavoured with many Arguments to perswade her to pity her self, and not her own Obstinacy, to destroy so excellent a Person as she was.

Cecilia answered them with such convincing Reason and earnest Exhortations, that by the Grace of GOD, and the Assistance of his Spirit, their hearts began to be softened, and at length, they themselves became Converts to the Christian Religion, which they had hitherto Persecuted. *Cecilia* perceiving this their Conversion, and change of their Minds, she exceedingly rejoiced thereat, desired the Favour of the Judge, to return to her own House, and settle some Affairs before she was promising to come back in a short time. Being granted, she returns home, and immediately sends for *Urbanus* the Christian Bishop, to confirm these new Converts in their holy Faith, which being done, with many forcible Arguments baptized them, with many more Christians.

both

After this, *Cecilia* returned again to the *Ind* and continuing constant in the Profession of Truth, she was commanded to be put into a scalding Bath, where it is said, she continued Day and a Night without any harm. Upon which the Judge ordered her Head to be cut off in Bath, and thus died the Holy Virgin *Cecilia*, whose Body *Urbanus* the Bishop conveyed privately at in the Night, and burried it among other Christians and Martyrs.

RELATION. XI.

THE last Instance shall be of a Virgin, Name *Theodora*, who dwelt in *Antioch*, and refusing to offer Sacrifice to the Heathen Idols, condemned by the Judge to be sent to the common Stews, to be there prostituted to the Lust of a Vile Wretch; yet by the singular Care and Providence of the Almighty, she was safely delivered from Defilements and Pollutions. For there being a great company of dissolute and profligate Young men, ready to press into the House where she it pleased God to put it into the Mind of one *mus* a Christian to endeavour to deliver her from this imminent Danger; he therefore putting on a Soldier's Habit, made himself to be one of the wardest, and so got into the House the first, was with her alone; He then told her that he was a Christian, and that if she pleased, he had a sign to deliver her, which was, that she should put on his Soldier's Habit, and so escape unknown, he put on hers, and abide the Rage of the multitude. With much Importunity he prevailed on her to consent, by urging that our blessed Lord commanded us, *When we are Persecuted in one City we should fly to another*; So that by putting on his Cloaths, she made her escape unknown. But

Rabble breaking into the House soon after, they found a Man instead of a Woman, whom they carried immediately before the Judge.

Didymus without concealing any thing, confess'd the whole Contrivence, and withal declared openly that he was a Christian: Whereupon, he was immediately Condemned to Die. *Theodora* having Notice of it, and thinking that by accusing herself, she should excuse him, went voluntarily to the Judge, and declared that she was the guilty Person, and that the Condemnation ought to fall upon her, and that *Didymus*, in Reason and Justice should be discharged. The cruel Judge never considering the extraordinary Vertue, Piety, and Constancy of these two Holy Martyrs, who were so willing to dye for one another, inhumanely commanded them both to be put to death, whereupon they were first Beheaded, and their Bodies afterwards were burnt to Ashes.

A Spiritual Song, sent to a Youth.

Wherewith shall a Young Man cleanse his Way? by taking heed thereto, according to thy Word, Psal. 119. 9.

SINCE I am naturally bent,
To take delight in Songs,
A Friend hath this unto me sent,
That to my Soul belongs.
Which when I sing he doth entreat,
I would not mind my Play,
But frequently this to repeat,
How may I cleanse my way?
It is the use of such as I
To Game, and Play, and Sing;
To utter Lies, and often cry
For will in every thing,
Why should we be deny'd, or cross
Of Pleasures ev'ry day?
We care not tho' our Souls are lost,
What need we cleanse our way?

- 3 Should we our jovial Fellows shun,
When we return from Schools,
Should we not fight, and play and run,
We should be counted Fools.
If in the open Street, or Field,
Our Sports you take away,
What good will Food or Rament yield?
Why should we Cleanse our Way?
- 4 When up to Youth and Strength we grow
'Tis brave to have our Wills,
Not to be checkt, what e're we do,
Of Lust to take our Fills.
To drink and game, to sware and curse,
To lye out Night and Day,
And still go on from bad to worse,
And never cleanse our Way.
- 5 Indeed the Holy Scriptures teach,
Our Catechisms tell,
Our Ministers do often Preach,
Youth must take heed of Hell.
Our Parents at our Folly grieve,
Exhort, Reprove, and Pray,
However we can ne're believe
We need to cleanse our way.
- 6 We see some who were counted Best,
Their great Devotion leaving,
And greedily, as do the rest,
To Earthly Pleasures cleaving
No Check of Conscience doth appear,
In what they do or say,
This makes us that we nothing fear,
Nor Mind to cleanse our Way.
- 7 This hardens us in Sin and Lust,
And Peace to us affords,
Yea 'tis our Sport Christ's Bonds to burst
And cast away h's cords.
If one from Wickedness dissent,
Ill Men make him their Prey,
Which is but small Eecouragement
For Youth to chuse their Way.

A Spiritual Song.

51.

- 8 As the young Als snuffs up the Wind,
So Youth would have its Swinge,
Hates all attempts its Will to bind,
or Liberty infringe.
Yet there's a time whercin the Lord
their full Carreer can stay,
And by the Power of his Word,
Make them to cleanse their Way.
- 9 No less than an Almighty Pow'r,
Such Bact'ries can withstand,
The Evils of this Day and Hour
Tempt with so high a Hand.
Among a Thousand, scarce one Lad,
With weeping we may say,
Of whom Assurance may be had,
He strives to cleanse his Way.
- 10 Oh, with what Grief to see their Ways,
Should Parents then reflect,
Whose Fondness in their Infant Days,
Did Word and Rod neglect.
When to Incorrigible Years
Being come, their Deeds do say,
Although you break your Hearts with Tears;
We will not cleanse our Way.
- 11 Were our Salvation their Design,
Our Souls their chiefest care,
They'd cautiously all things decline,
That might our Souls ensnare.
How would they always in our sight,
Their good Examples lay,
Which might incline us with delight
Betimes to cleanse our Way.
- 12 Instead of Learning, Breeding, wit,
Thy Grace in us would prize,
Wealth would appear, compar'd with it,
But Dung before their Eyes.
The best Preferment they would find,
And Heap of Yellow Clay,
Would give no Pleasure to their Mind,
Like to a cleansed Way.

An ACCOUNT of **GOD's** grace
Dealing with some Young Persons and Children;
and of their Conversion, Holy and
exemplary Lives, and pious Discourses and
expressions, in the time of their Sicknes, and
their Deaths.

RELATION I.

HAVING for a while, entertained my Young
Reader with the Melancholly Scene of
Martyrdom of several Young Christian Heroes
shall now refresh their Minds with a more com-
fortable Prospect, and proceed to give some In-
stances of the Holy and Exemplary Lives and Ex-
pressions of several Children and young Persons
both Sexes; whereby we have seen that Scrip-
ture fulfilled, That God out of the Mouths of
Babes and Sucklings hath ordained strength. I have
inserted their Names at length, because it
would have added but little to the Authority
of them, tho' the Relations came from Persons
known Piety and Fidelity, and have such an
Air of Truth and Sincerity in them, as may much
dispose us to believe the Reality of them.

J. B. had a pious Education under his Religious
Parents, and God was pleased to open his Young
Heart, to receive their good Instructions. He
towardsly Child, about the seventh Year of his Age
was visited with a sore sickness, being very drooping
and sleepy in his Distemper, till a while before
death; but when he did awake, he was always
employ'd in Praying to God. One time after his
Father had prayed with him, he asked him, if he
should send for a Physician once more, No, said he,
I will have the Doctor no more, the Lord will help me,

he will take me to himself, and then he will help all. Ah, my dear Child, said his Father, that grieves me to the Heart. Well, said the Child, Father, let us pray, and the Lord will be near for my Help.

When his Parents had prayed with him again; Come now, says he, dear Father and Mother, and bid me I know I shall dye; Farewel dear Father and Mother, farewel dear Sister, farewel all. Now I shall go to Heaven to God and Jesus Christ, and the Holy Angels; Father, you know what is said by *Jeremiah*, Blessed is he who trusteth in the Lord, now I trust in him, and he will bless me; and in the *First of John*, it is said, Little Children, Love not the world for the world passeth away. Away then all that is in the world, away with my Danger, for where I go there is nothing to do with Daggers and Swords; Men shall not fight there, but praise God. Away with all my Books, there I shall know sufficiently, and be Learned in all things of true Wisdom without Books.

His Father being extraordinary affected to hear the Child speak at this rate, could not tell what to say; only spake thus to him, The Lord will be near thee, and uphold thee. Yet Father, said he, the Apostle *Peter* said, God resisteth the Proud, but giveth Grace to the humble. I will humble myself under the mighty hand of God, and he will help me, and lift me up; hast thou so strong a Faith, said the Father? Yea, said he, God hath given me so strong a Faith, thro' Jesus Christ, that the Devil himself shall flee from me, for it is said, who believeth the Son, hath everlasting Life, he hath overcome the wicked One. Now I believe in Jesus Christ my Redeemer, and he will not leave me nor forsake me but will give unto me Eternal Life, and then shall I sing Holy, holy, holy, God God of Sabbaoth. Then with a short Prayer, O Lord be merciful to me a Sinner, he quietly breathed out his Soul and sweetly slept in Jesus, when he was about seven Years Old.

R E L A T I O N. II.

Mary A. When she was between Four and Five Years of Age, was much affected in hearing the Word of God Preached, and became very solicitous about her Soul, and her everlasting State, weeping bitterly to think what would become of her in the other World; asking strange Questions concerning God and Christ, and her own Soul, so that this little *Mary* before she was full Five Years Old, seemed to mind the one thing needful, and to chuse the better Part, seeming to sit at Christ's Feet many a time with Tears, and would often go to Prayers by herself alone, in some private Place where none might observe her, she being much afraid of Hypocrisie, or of doing any thing to be seen by others, whereby to be praised or commended; and when she heard one of her Brothers say, That he had been at Prayer by himself, she told him, such Prayers would little profit him, for it was to pray like a Hypocrite, and to be glad that any should know what he had been doing,

Her Mother being full of Sorrow for the Death of her Husband, the Child asked her, why she cried so exceedingly? who answered, That she had cause enough to cry, because her Father was Dead. No dear Mother, said the Child, you have no cause to weep so much, for God is a good God to you still. She was a great Lover of Religious People and Ministers; and after hearing a Sermon from one, she said, I love the Minister dearly, for the sweet words that he spake of Jesus Christ. Her Book was her delight, and what she read, she endeavoured to make her own by extraordinary Observations from it; and many times was so strangely affected with reading the Bible, that she would burst out into Tears, and would hardly be pacified, being extremely affected with the Sufferings of Christ.

Christ, and the Zeal and Holiness of God's Servants; often complaining of the Hardness of her Heart, that she could not repent more thoroughly, nor be more humble and grieved for her Sins against so good a God, her Complaints being usually accompanied with aundance of Tears, she was greatly concerned for the Souls of others, and grieved to think of the miserable Condition they were in, and did what she could to perswade other Children, (especially her Brothers and Sisters) to love God, and avoid Sin; and prevailed so upon some Children, that they would Pray privately by themselves, and ask very notable Questions about GOD and CHRIST, and the Salvation of their Souls.

She was very Conscientious in keeping the Lord's Day, which she spent in Reading, Praying, Learning her Catechism, or Teaching her Brothers and Sisters. When she was at Home, she got some other little Children together, with her Brothers and Sisters, and instead of Playing, she told them that this was the Lord's Day, and they ought to Remember to keep it Holy, and no Business should be done on that Day, but only Works of Necessity and Mercy; after which, she prayed with them, desiring of God to give Grace and Wisdom to these little Children, that they might know how to serve him. She was full of Compassion to all, and when she could not help, she would weep over; especially if she saw her Mother troubled, she would weep for her and with her, and when her Mother was concerned about any Worldly Matter, she would endeavour to divert her from it one way or another, telling her once, O Mother, the Grace of God is better than any thing here. I had rather have Grace and the Love of God, than any thing in the World. She was often taken up with the thoughts of Eternity, and asked this strange Question, What are they doing, that are already in Heaven? and seemed to be extream desirous to be among these blessed Souls that were praising, delighting in, and loving God without Sin; and spoke so sensibly about spiritual Matters, that many good Christians were amazed to hear, as judging the like was not to be parallel'd.

She took great Delight, as we have noted, in reading

reading the Holy Scriptures, and some parts of appear'd more sweet to her than her appointed Food; and she had several remarkable Passages therein by heart, and discours'd of them seriously and apply'd them suitably. Neither was she stranger to other Books, and would read them with much affection, observing and marking where she might, what she thought was most suitable to her Condition. One time, a Woman coming into the House, complain'd in a most passionate Manner that her Children was more miserable than any ones, and that it would never be otherwise; *It would be strange, said the Child if any should say, when it is Night, that it would never be Day again.* Another, a near Relation of hers, being in some distress, was extremely concern'd about it to whom the Child said, *I have heard Mr. D. the Minister say, a man may go to Heaven without a Penny in his Purse, but not without Grace in his Heart.* About eleven Years of age she sickned, but bore her afflictions with wonderful Patience, and used several scriptural arguments to support her Mother and Relations for the loss of her, who was going to Glory; bidding them prepare to meet her in a blessed Eternity. When she lay a dying, her Mother told her she was sorry she had reprov'd and corrected good a Child as She was; *O mother, speak not thus, said the Child, I bless God, I now am Dying for the Reproofs and Corrections you gave me, or else it might be, I had gone to Hell.* Some of her Neighbours asked her if She would leave them? She answered, *If you serve the Lord, you shall come after me to Glory.* After this She seem'd to see some glorious Sight, as if the Heavens had been opened, and the Angels come down to receive her whereby her heart was filled with joy, and her Tongue with praising God: Being desired by the Visitors to give them a particular account of what She saw, *You shall know hereafter, said she, and so in an Exaltation of Joy and holy Triumph, She went to Heaven, being about twelve Years of age.*

RELATION. III.

C. B. was a Child of extraordinary Knowledge, who had no sooner learned to speak, but he betook himself to Prayer, and was very prone to learn Divine things; he would sometimes teach those their duty that waited upon him; he learned by heart many good Things, before he was fit to go to School, and when he was put to School, the sweet Nature, good disposition, and sincere Piety of the Child, was observ'd and admir'd by all that knew him, and seemed desirous of Learning nothing but Christ and him Crucify'd; his Words were so Religious and Savoury, his actions so upright, his devotions so Pretty, his Fear of God so great, that many were ready to say as they did of John the Baptist, What manner of Child shall this be?

He would be much in reading the holy Scriptures, and desirous of more spiritual Understanding, asking many Notable and Pertinent Questions, he would not stir abroad, till he had made his Prayers to God, neither would he Eat any thing but he would be sure to ask a Blessing from God upon it; and when he had eaten moderately, would never fail to acknowledge the Goodness of God in providing Food for him, he would never lie down in his Bed till he had been upon his Knees, to pray to God to protect him, and when he sometimes thro' Inadvertency forgot that duty, he would rise out of his Bed, and kneel-down upon his bare Knees to ask God forgiveness for that neglect, he would reprove his Brethren, if they were at any time so hasty at their Meals, as to eat without asking a Blessing, saying, how dare you do thus? God be merciful to us, this Bread might choak us! his Sentences were wise and weighty, and such as might well become an antient Christian.

At length he tell ill of a lingering Sickness, and for saying, to comfort him, that if he liv'd, he would inherit a Fair Estate, 'And what are they said he, I rather have the Kingdom of Heaven, than a thousand such Inheritances. During his Sickness, his Thoughts were much taken up about Heaven, and inquired of the Nature of the Soul; being pretty well satisfied with the Account which was given him concerning that, his next Enquiry was, How his Soul might be saved? And Answer was made, By applying the Merits of Christ by Faith; He was pleased with this Answer, and was ready to give an Account of his Hope to any that desired it. Being asked, Whether he had rather Live or Dye? He Repl'd, 'I desire to Dye, that I may go to Christ my Saviour.

His Pains increasing upon him, One asked him Whether he would rather still endure those pains forsake Christ? Alas, said he, I know not what to say, being a Child for these Pains may stagger a strong Man, but I will strive to endure them the best that I can: And thereupon he called to mind what he had heard of Thomas Becket the Martyr, who the Night before his Burning, put his Finger into the Candle to know how he could endure the Fire; Oh, said he, if I had then Lived, I would have run through Fire to have gone to Christ.

His Sickness continued long, and about three Days before his Death he foretold that his Departure was at hand, saying, 'On the Lord's Day, look to me; neither was this a Word of Course, for he repeated it very often. What, is not the Lord's Day come? At last the lookt-for Day came, and the Sun had no sooner begun to shined the Morning with its Light, but he fell into a Trance, his Eyes shut, his Countenance chearful, Lips smiling, and his Arms open, as if to Embrace the blessed Angel who was ready to receive his Soul. So after he came to himself, and told those about him that he had seen the sweetest Creature that ever he beheld, who bid him be of good Cheer, for he presently go with him. One that stood by, supposed

his Dissolution, bid him say, ' Lord, into thy Hands I commend my Spirit, for thou hast Redeemed it; O Lord, my God most true. The last Words he speak were these, Pray, pray, pray, Nay; yet pray, the more Prayer, the better; all prospers; God is the best Physician; into his Hand I commend my Spirit; O Lord Jesus, receive my Soul; now close my Eyes; Forgive me, Father, Mother, Brother, Sister, all the World; Now I am well, my Pain is almost gone, my Joy is at hand; Lord have mercy upon me; O Lord, receive my Soul unto thee. And thus he yielded up his Spirit into the Hands of his blessed Redeemer, when he was about Twelve Years Old.

RELATION. IV.

M. W. was a Hopeful Child and the Joy of her Parents; when she was about Six Years Old having put on a New Coat, she sat down, the Tears running from her Eyes, and Wept seriously by herself. Her Mother asked her, If she were not well: Yes I am well, said she, but I am sorry I am made ready, for I am afraid that my fine Cloaths will cast me down to Hell. No, no, said her Mother, it is not our Cloaths that hurts us. Aye, but Mother, said she, fine Cloaths make our Hearts Proud. The Scriptures being Dayly Read in the House, she took much Notice of what was Read out of the 10th of Luke. Mary sat at Christ's Feet, and heard him, and Martha Complained; and Jesus said Martha, Martha, thou art careful, and cumbered about many things; but one thing is needful, Mary hath chosen that better part, which shall never be taken from her. Upon hearing this, the Tears ran down, and she Wept much. Being asked the Cause she said, I am not like this Good Mary, I know not that one thing Needful. Thus tender was her Heart at that Age,

About Two Years after she fell Sick, and had an Imposthume in her Stomach, as it appeared afterwards, and took nothing to sustain Nature for fourteen Days

together, but Water with a little Sugar. Afterward she could not swallow that, but as it was Syringed down her Throat. Then she sent to speak with a pious worthy Minister, who asking what she would have, she answered, I have but a short time to live. I pray be Loving to my poor mother. Her mother asking her, if she were willing to dye, she answered, Ay, very willing, because then I shall find more, for if I know that Christ's Blood hath made Satisfaction for my Sins, at Night, her mother gently to the Chamber-door, she listened, and heard her thus speak to her self; Come, Lord Jesus, come quickly, and relieve thy poor Creature from all Pains. Here is nothing but Sin in this world, I am willing to die; but either willing to Live or to die, which the Lord pleaseth, his Will be done, and as it will, whether I will or no, her mother Weeping, she said, mother, do not weep for me, but lead me to the Lord, and let him do with me what he pleaseth, and Clasping her Hands about her mother's Neck, her mother said, Thou embracest me, but I trust thou art going to Embracings of the Lord Jesus. Her mother said she, I know it, that when I go from hence, I shall go into Health and Happiness, or else I should not undergo my Pains with so much Patience.

Desiring her Sister once to go to a place, she told her, she was loath to leave her alone. I am not alone, said she, for the Lord is with me; as the Evangelist John says, I am not alone, for the Father is with me. Having a grievous Pain in her side, her mother said she would apply something to it. No, no, saith she, the Lord Jesus hath undergone a great deal more for me. After this her illness increased, and she was speechless for some days; whereupon her Father desired some Ministers to come and Pray for his daughter in her deplorable Condition wherein she was. They came accordingly, and prayed earnestly for her, in hope that God would give some Gracious answer; and the Evening following it Pleas'd the Lord to Open her mouth.

Mouth. She bid the Maid call her Mother, and spoke thus to her; Pray, Mother, take of these Plaisters, for I would not have them on: I would have no Doctors, nor Apothecaries, for God shall be my Physician, and he will heal me. If my Speech should be taken away again, do not trouble me with any more things; for the Lord hath fed me with the Food of Righteousness and Gladness. Sometimes when you laid Victuals before me, I put it away; for I would not destroy God's good Creatures when I am in my First. Tho' you take Water to wash my Mouth, there is none goeth down, for I have no Nourishment from any thing but God: I value not the things of this World any more than Dirt. I am very sore, from the Crown of my Head, to the Sole of my Foot: but I am so full of Comfort and Joy, that I am but little sensible of my Pain. I know not whether I shall Live or Die, but either of them will be well for me. I am not much troubled for my sins, because I believe that God is satisfied with the Merits of his Son Jesus Christ, who hath washed my Transgressions away in his Blood.

Another time, when she had been Speechless for a while, and began to speak again; I have been said she so full of Joy and Gladness when I was silent, that I am not able to Express it. Her Two Sisters standing by, before Sisters, says she, let it be your first Work every morning to seek the Lord by Prayer, and likewise in the Evening; and give Thanks for your Food; for you cannot Pray too often to the Lord: And tho' you cannot speak such Words as others use, yet your Heavenly Father will accept of your Heart: For you do not know how soon your Speech may be taken away as mine was. Her Mother coming to her, she said, If my Speech should be taken away, and I should continue to pray Mother, let no Doctor, Apothecary, or Surgeon, come at me, and let me have no more Physicians given me.

Before take Notice of my Words for they are more at the Physick than at the Power of God; and

and if you suffer them to give me any more things, I will be Angry with you, and will bring a greater affliction upon you, in some of my other Sisters. I know the Lord can open the Passage of my Throat in a moment, and cause me to take Food; but I am fed with the Bread of Life, so that I shall never Hunger; and I will Drink of the Water of Life, and shall never Thirst.

When her Mother had Syringed several things into her Mouth; as Water and Vinegar, Sugar and Vinegar, and then Milk, and none Relish'd with her, she said, Here is but little Comfort in these; my Comfort is in God; there is Comfort indeed, tho' we may seek for it, but we cannot hear, and the Glory of this World, yet what is all that? All will be nothing, when we come to lie upon a Death-bed. Then we would fain have the Love of God, and cannot get it. Though the Lord is pleased to let me lye under many Pains, yet he knoweth what is best for his Children; he hath enabled me, and will enable me to bear them, and tho' he should lay an Hundred times more upon me, yet I will stay upon him, for he is my Stay, and the Hope of my Salvation. My Pains are nothing to the Pains of Christ, where they shall never be at an End; and Christ suffered a great deal more than all this; he was scolded, buffeted and spit upon; and they platted a Crown of Thorns, and put it upon his Head, and gave him Vinegar to Drink; but I have several things to take, which he cannot Relish them. They came out against my Redeemer with Swords and Staves, yet he did not Open his Mouth against them, but Rebuked Peter for cutting off the High-Priest's Servant's Ear, and bid him put up his Sword into his Scabbard, and said, I will not Drink of the Cup that my Father hath Prepared for me? Tho' my Pains are great, yet I am full of Joy and Comfort. I was very full of Comfort before, but I am fuller of Joy this Hour than I have been before. It is better to Live Lazarus's Life, and to Dye Lazarus's Death, than to Live the Life of Dives; he had Delight in his Wealth, but would afterwards have been Glad to have had his Finger in Water, and Cool his Tongue,

The last Night (continued she) I could not stir
 my Head nor Foot, but soon after the Lord did
 help me to move my Head a little, and at last my
 eyes. O what a good God have I, that can cast
 down, and raise up in a Moment ! But here is
 nothing but looking at the Physician ; and many
 when they have been Sick and are well again)
 were apt to say, such a Physician hath cured me, and
 they neglect looking up to God, the great Physician,
 and to be thankful to him for their Recovery. It
 is true, the Lord doth appoint the Means to be
 made use of ; but nothing will do us good, un-
 less he give a Blessing to it. Oh ! that we had
 been as that Woman, who had spent all upon
 Physicians, and yet found no good by them, and
 then came and touched the Hem of his Garment ;
 when Christ felt Vertue to go out of him, he
 blessed his Disciples, Who touched him ; then she
 stumbled ; but Christ said, *Rise up Daughter, thy
 faith hath made thee whole.*

Towards her Latter-end ; she said to her Mo-
 ther, I know not whether I shall Live or dye ;
 but if I dye, and you will have a Sermon, I
 desire this may be the Text ; the Place I do not
 know, but the Words may be Comfortable to
 you, That *David*, when the Child was Sick, cloa-
 thed himself in Sack cloth, and Wept ; but when
 the Child was dead, he washed, and eat Bread.
 For you have, said she, wept much since I have
 been Sick ; and if I dye, you have Cause to Re-
 joice.

In this blessed Frame and Temper of Soul, she
 continued for some time, and then joyfully sur-
 rendered her Spirit to her God and Saviour, being
 about Ten Years of age.

A Divine Poem upon a Bible, sent a
Token to a Virgin, wherein the excellency
of the Scriptures is Declared.

[*But Mary hath chosen the Better Part.*]

1. **W**Hile I was musing what was best,
Unto your Hands to send;
That of your Soul's Eternal Rest,
My Care I might Commend.
The holy Scriptures I bethought,
Of tend'ring to your heart,
That your Affections might be brought
To chuse the better Part.
2. There you may read what Guilt of Sin
Into the World you brought;
And since how Foolish you have been
In Word, in Deed, and Thought.
How God's Long sufferings has been prest,
As Sheaves do press a Cart;
And that nought else can make you blest,
But Mary's better Part.
3. That God hath holy jealous Eyes,
The Scriptures do unfold,
By which Heart secrets he espies,
And doth our Sins behold:
Thro' Shades of Death, and darksome Night
His piercing Beams do Dart;
He Looks at nothing with delight,
But on the Better part.
4. With flaming Fire you also Read,
A Judgment-day design'd,
Where every idle Thought and deed,
Must a just Sentence find:
There Kings stand naked, Death hath hurld
Their Robes and Crowns apart;
Then, but too late, they'd give the World,
For Mary's better Part.

Then to have Jesus us to own,
 Will be admired Grace;
 To stand with Boldness at his Throne
 And see the Father's Face.
 And then to hear our Saviour say,
 Ye wicked Ones depart,
 But Come ye Blest, who, in your day,
 Did chuse the Better part.
 The Tenders of his Grace so Rich,
 Jesus doth now display,
 He Scarlet Sinners doth beseech,
 His Precepts to Obey.
 From Slav'ry he would set them free,
 And heal the Broken heart;
 And Begs them, as if on his Knees
 To chuse the Better Part.
 Deep Myst'ries of eternal Love,
 Hid from the Saints of Old,
 To Babes and Sucklings from above,
 These Scriptures do Unfold.
 Not in the Words of wanton Wits,
 Or Human Terms of Art;
 But with such Plainness as befits
 The Spirit's better part.
 The Glory of the Father's Face,
 Moses his Law declares,
 The Beauty of Christ's Love and Grace,
 I'th' Gospel plain appears,
 Both Grace and Glory here Unite,
 To heal Sins deadly Smart.
 The Spirit and the Bride invites
 To chuse the Btter Part.
 To learn the blessed Truths therein,
 Your chiefest Pleasure make,
 Its sharp Rebukes for ev'ry Sin,
 As healing Balsam take.
 For though Repentance to the Flesh,
 Seems troublesome and tart.
 Yet at the length it will refresh,
 And heal the better Part.

66 *The Holy and exemplary Lives*
to Oh, then upon his Word of Truth,
Place high and great Esteem,
Hearken to Wisdom in your Youth,
Your precious Time redeem.
To know Christ from a Stranger's Voice,
Account the highest Art,
You'll shew your Prudence in your Choice
Of Mary's better Part.

R E L A T I O N V.

A Worthy Divine gives the following Account of several Expressions of a Child, most of which, he was an Ear-witness of, and is fully satisfied of the Truth of the rest.

This Child was not above eight Years old when dyed, but had singular Knowledge and Affection above his Age, asking very surprizing Questions among others, *How the Angels could Sin, since there were none to tempt them, and they were with God?* He had been told, that all Duties were commanded, and all Sins forbidden in the Ten Commandments. A Minister ask'd him, What Commandment forbids Drunkenness? He said, *Thou shalt not Kill*, for to quarrel and kill one another when they are drunk. His Father ask'd him, who bid you learn the Bible Book, For there is no Commandment for that. The Child answered, *It is said, Thou shalt Honour thy Father and Mother*; and you bid me learn my Bible. He once asked his Father, (being at Dinner) what became of those Children that Dye before Baptism? His Father made a Stand that he might answer him according to his Capacity, but the Child prevented him, saying, *I think it is thus, God knows all things, he knows which of those Children (that they liv'd) would have serv'd him, and them he takes into Heaven; and he knows which would not have serv'd him, and them he casts into hell.* This is not set down

ne and solid Answer to the Question. however it
gued an unaccountable Thoughtfulness of the
hild.

One that was in Trouble of Mind, asked him,
hat he should do? He gave him two or three Ad-
ce, adding, *That he should be sure to Pray to God,*
d if he wanted Matter for Prayer, he should take the
noite, or some other good Book and turn it into Prayer.
is Mother once asked him, what he prayed for
hen he was alone? *I pray* said he, *for my Father*
and Mother, Sister and Brother; And what do you pray
or more, said she? *I prayed* said he, *that I might*
have Grace to seek when I want it to use. One that
acc to go over the Fields late at Night, said he was
mo afraid, Why are you afraid says he? The other re-
y says, Are you not afraid to go to Bed in the Dark?
suppose you should meet with the Devil, what
the weapons would you take to fight withal? The
feet and answered, *It is a hard thing to fight against the*
etition, *but I would go to Prayer, and beg Strength of*
her.

han Some Years before his Mother found him cry-
ed, and taking him in her Lap, ask'd him what
ats, cry'd for? He answered with Tears, that he
for afraid he should go to Hell, yet he served God
or as well as he could. Neither were his Practices
dr inevitable to his Knowledge, he was often found in
n yomers at Prayers, when sent of an Errand; If
or he were ask'd why he stay'd so long, he with much
d would answer, *That he thought there was no*
at hatte, so he stay'd a little at Prayers. He spent
B quarter of an Hour daily in secret Prayer. He
e told his Brother, that he had Prayed for him in
m every Room of the Houle but one that he thought
ut convenient. He was frequent in reading, in
us, which he would continue two or three Hours; he
then asked the Maid, Come, shall I read to you
w? He got his Brother to keep a daily Account
his Actions, wherein he set down many of his
s, but none of his Duties; for them, said he,
are

are so few, that I can easily remember that Some of the Sins he charged himself with, That he did not reprove one he heard Swear, he once omitted Prayer to go to Play, that he so another time, because he found his Heart Dead, and another time, because he thought was angry.

In his last Sickness, his Father asked him, whether he were willing to dye or live: He answered he had rather dye, that he might go to Heaven. But how dost thou know, says his Father, that thou shalt go to Heaven when you dye? He said, I trust in God. One day hearing the Bell Toll for a Funeral he said, he would have no Rings given at his Burial, but a good Book that might do 'em good; And resigned up his Soul to his blessed Redeemer.

R E L A T I O N. VI.

W. S. was a Child of whom many wonderful things are Related. Being about Four or Five Years old, she fell into a Fit of Sicknes, in the beginning whereof, she seemed very unwilling to hear any thing spoken to her of Death, or to hearken to any Instructions for the good of her Soul; yet her Parents endeavoured to instill into her knowledge of Divine Things into her Mind, according to their Capacity, till at length, the persuasions of the Child against any such Matters and her Displeasure with them for troubling her about them, very much discouraged them, so that having done their Duty, they left the Matter to God.

After this, her Mother ask'd her, whether she thought she should go when she dy'd? She reply'd at first, she knew not, but afterwards being asked the same Question, she then answered, she should go to Heaven, but it was told her

er that all that dyed did not go to Heaven; yet she
n, w^h she thought she should. But not long after
ar, s^{he} began to cry and mourn for fear she
t he^{re} d go to Hell, desiring all her Friends to pray
heart^{ly} for her might love and fear God, and go to Hea-
ght^{en}.

As her Sickness increas'd, she grew very serious,
m, w^h she was so suddenly weaned from the World, that
fwe^{et} she had no desire to Live, but rather to Dye, and
Hea^{ven} she would argue against the Vanity of Living here (far
that^{er} and what could be expected, considering her
I^{nc}ancy) with those that discours'd with her, con-
f^unding the Excellency of Life, and could never be
Bu^{er} persuaded to entertain any pleasing thought of it;
And though she lay in her Cradle, pined away, and
r^{et} strength gone, so that she had no use of her
limbs, yet her Soul was vigorous and lively, and
fully fix'd upon Eternal Life. In this her lang-
ling Condition, she was very earnest with them
that came to Visit her, to pray for her, that she
might have good Hopes and sure Grounds that she
could go to Heaven, and not to be under a Mistake,
that she might have Grace and Wisdom to know
how to serve God, she desired to be made sensible
of her Sins, and the need she had of Christ, and
that the Lord would put his Fear in her heart,
that she might not offend him, and that she might
dye without the Pardon of her Sins, for then
she must be in hell to all Eternity.

Her Sickness was long and painful, and yet she
never desired that any should pray for her Life,
or Recovery out of her Affliction, but was very
earnest with her Visitors to seek the Lord for
Grace and Strength to bear her Visitations,
and it made them stand in Admiration to hear
her, who could only Lisp and not speak plain,
in such Expressions so full of Wisdom and spiritual
Understanding. Her usual Enquiry concerning
those that came to see her, was, Whether they
were Praying Persons, and if she understood they
were

were, the next time she desired them to Pray for her; and as she increased in knowledge, so she pressed new things to be pray'd for; as that she might be made a new Creature; that Christ might be her Portion, and that she might not murmur against God. A Friend once told her, it was her Duty to pray for herself; she replied, she did so, but possibly says the Person, you tell me so, that you may be praised: She deny'd it, and fell into a Passion of Mourning, so that they could not but encourage her, and speak comfortably to her.

And truly, she seemed to have the Spirit of Prayer poured upon her, wherein she did abound yet privately, or only with her Mother. She chiefly Prayed for herself and Relations, that they might all go to Heaven, and be there together ever. She had but one Brother, and when he came from School she would be perswading him to get into some private Place, and Pray to himself instead of Playing; Pray says she, that the Lord may make you sensible of your Condition, and that you may have a new Heart, and an Interest in Christ; Oh, Brother, to go to Hell is sad; O mind what I say, It is for the good of your precious Soul, that I speak this; and that you may have hopes and grounds for Salvation, Oh, that the Lord would put his Fear into your Heart, that you may come to Heaven with me; I have Joy, but you have none; I see that Christ is for me, and O Brother, I wish that thou may'st see the same. O Brother, if thou Dyest without an Interest in Christ, thou must go to Hell to all Eternity; where is Brimstone Fire, and the time will never end. O Brother, Delay no longer, mind what I say to thee, for thou dost not know how thou may'st Dye the Night before the Morning. She told him how sweet it was to go to Heaven, there was praising, and singing Hallelujahs to all Eternity. Her Expressions were so affecting, that one who had heard those things, could not forbear Weeping; she speaking like one of full Age, and not like a little Child in a Cradle.

It was her frequent practice to perswade

rather to be serious, to mind that which was
 Prayer, and to be careful of his precious Soul. It
 so that an Expression often used by her, that she could
 have spoken those things if they had not been
 in her Heart, for she did not constantly speak thus,
 as she enjoyed the sweet Gales of the Holy
 Spirit. Sometimes she spoke but little, and then
 was full of Matter, and her Tongue like a
 so, running Stream; so that those that came to see
 and had presently that Scripture in their Mouth,
of the Mouths of Babes and Sucklings, thou hast perfected
praise. Her Pains increas'd, and she had very
 Nights and Days, so that all that saw her,
 concluded she would dye suddenly; However she
 lived, and some Ministers and others, beholding
 that great Work of God, set a Day apart to bless
 his holy Name for his rich Grace bestowed upon
 her, and to beseech him to support her under her
 present Weakness. Her delight was very great in
 those Days of Prayer, and she earnestly desired
 many of them; having choice Visitations from
 Heaven; in and after those times. When a Day
 was appointed, O how did she long for it, saying
 I wish the day was come.

When the time came, she would of her own Ac-
 count, express what she desired should be Prayed
 for, namely, for her Relations, and what she de-
 sired for her Brother, and the same for her Sister,
 that she her self might have Faith, yea, true
 Faith, and was very much afraid of being an Hypo-
 crite, and made it her chiefest Request that they
 should pray to God, that she might not dye in the
 Unbelief. Her Love was so great for those that prayed
 for her, and for her, that she would weep and
 mourn when they took their Leave of her, and
 was unwilling to part with her Company. Never
 any Begger more earnestly desire an Alms, than
 she beg'd for days of Prayer to her dying day.
 She had a clear Knowledge of her Blessed Savi-
 our, and did believe in him to Salvation, and at
 length

length grew up into a full Assurance, but not out Doubts and Questioning, causing her sometimes fear she go to Hell, and would say, that would indeed, yet she had much Joy, and would triumph say, 'I am my Beloved's, and my Beloved's mine; that she knew she should go to Heaven; and being what was done there, she answered, There was Hallelujahs with all the Saints and Angels, to all eternity; Adding, Oh, that I were in my Father's House, and one answering, she was in her Father's House; reply'd, I mean my Father's House in Heaven. Oh! that the Angels would conduct my Soul to Heaven. Being asked, Whether she had not a desire to Live, she said, No, but was willing to Dye to be with Christ, and complaining of the Illness of her Body, yet, saying, It is better to endure this, than the Pains of Hell, often cried out, 'Lord, give me Faith and Patience for Heaven will quickly sweeten all.

When she was under great Pain, she said to her Mother, O Mother, if you had been willing to part with me, I had been in Heaven before this time, I am gone, but am going to Heaven. She much admired the Grace of God to her, that he should chuse her; her Heart was so ravished with Joy, that she could be thankful enough saying, 'O Magnify the Lord, magnify his Holy Name, I long to go to my dear Saviour, O When shall the time come! And she declared, that she had Joy in the Covenant of God's everlasting Covenant, that could not be broken: At that time she said, God had told her, she was one of his Children, and she knew she should go to Heaven as sure as she lay there. When her Pain increased, she would pray for Patience, that she might not murmur, and often desired her Mother and Nurse, to speak nothing but Heaven, and Heavenly things; and when some worldly Matters came in, 'Ah, said she, A Moment of Christ's worth Ten Thousand Worlds.

When she speak so much of her Joy, her Mother told her, she feared lest it should not be true Joy; I am very sure says she, yea, as certain as that

here, that it is ; continually admiring the Love of God, and his free Grace, and would say, *What are more than another, that he passes by others, and manifests himself thus to me?* When the Lord's Day came, she should often tell those that were with her, that they must mind nothing but Heavenly things When any looked upon her pined Body, she would say, *I see a better Sight.* It was a long and sore Tryal to her Mother, she continuing in a languishing Condition above 2 Years ; but the Grace of God appearing so eminently in the Child, the sweet Words she utter'd, and the well grounded Hopes of her future Happiness, did much support her in the most sinking times ; and indeed, both Mother and Daughter were upheld by the mighty Power of God.

She would Comfort her Mother, and say to her : *Dear Mother do not mourn for me, for you shall see me to me, and we shall be both in Heaven together, I shall want nothing when I come there. I Love you, but I love Christ far better.* One said, How can you love Christ, since he thus afflicts you ? She suddenly answered, *I love him because he hath loved me.* She told a Friend, that there were Two Things she would not do, Commend her self, nor murmur against God.

A Neighbour coming to Visit her a little before her Death. Now, said she, *I am hastening to Heaven ; the joyful time is now near at Hand, which I have longed for, as the wearied Traveller for the Refreshing Shade ; the Laborious Husband-man for the Night of Rest, after a scorching Day ; And so my Time is come, to enter into the Joy of my Lord.*

Oh ! What a Feast had they that often convers'd with her ? Had you but beheld a little of her Pined Body, and heard such great Things declared by her, it would have been far more pleasing than to read them. Oh ! the Sight of the Glory that she had, the Conquest of Death, and the daily Longings to be with Christ ! Her

Life was continued as a great Example to others and it will be well if she never be forgotten. rendered up her precious Soul to God in the midst of her pious Ejaculations and is gone to sing Hallelujahs with the Angels and Saints of Heaven which she so often imitated. She is now Dead yet speaketh; and may this brief Account be the Glory of God's Rich Grace, and like the Ointment poured upon our blessed Redeemer be a sweet Savour to all that Read the same.

RELATION. VIII.

A Very Poor Boy belonging to *Fulham, London*, came a Begging to a very Charitable Christian, Cloathed all in Rags and Filthiness, like those that are called the *Black-Guards*. However, this worthy Person had Compassion on his Misery, and taking him out of the Street (his Parents being unknown) having Regard to his Immortal Soul, discharged the Parish of him, and took him Home to his own, designing to bring him up in the Fear of God. This was a notable piece of Charity, and so much the more because there seemed to be little Hopes of doing any good upon him, who was as wretched in his Manners as in his other outward Circumstances, being a Monster of Wickedness, and though Young Years, yet he was a Proficient in all manner of Villany his Age was capable of, being Guilty of all the Crimes that are commonly Practised by Begger-Boys. He would call filthy Names, Curse, Swear, and commit almost all manner of Wickedness that was in his Power; yet, his Sin and Misery were but stronger Motives to this good Man to pity him, and to do what he could to pluck this little Fire-brand out of the Burning; and it was not long before he had some Appearance of

ess; for by praying with him, and for him, and endeavouring to convince him of his miserable Condition by Nature; of the Mercy and Justice of God to poor Sinners, of the Worth of his own Soul, and that Eternity of Glory or Misery, which he must enter into after his Death. It pleased God so to strike it with these Divines Instructions, that an amazing Change was seen in the Child, and in a Weeks space, he was convinced of the evil of his Ways: And now, you hear no more Cursing and Swearing, calling of bad Names, or taking God's Name in Vain; but he grows Civil and Respectful, and such a strange Alteration was wrought in him, that all the Parish which rung of his Villany before, did then admire at his wondrous Reformation; His Company, Talk and Employment were now Altered, and by the Grace of God, he appeared like another Creature: And this Change was not External, and to be seen by others, but he would get by himself, and weep and mourn bitterly for his former wicked Life, as was observed by those that liv'd in the House with him.

The worthy Gentleman was not a little glad to see that his Labour was not in Vain in the Lord, and upon all Occasions, endeavoured to improve those Convictions that were upon his Mind, and found by Experience that God carried on his Work mightily upon the Heart of the Lad, so that he grew every Day more sensible of his Undone Estate, and was often in Tears bemoaning the same; and when his Master discoursed of Religious Matters, he Listned very attentively, and took in what he was Taught with much Greediness and Attention, and heard, (as it were) for his Life. He would go to his Master and Question him about what he had heard, begging of him to instruct and Teach him, and to repeat those good things again, that he might remember them the better.

Thus he continued seeking after the Knowledge of God and Christ, and practising holy Duties, till the Sickness came into the House, where with the Boy was smitten: at his first Sickness the Child was much surprized and afraid, although his Pains were great, and the Distemper very tedious yet the sense of his Sins, and the Thoughts of the miserable Condition that he thought his Soul was still in, made his Troubles ten times the greater, so that he was in grievous Agonies of Spirit, his former sins affrighting him, and the Sense of God's Wrath, the Weight of his displeasure, and the Thoughts of lying under it all Eternity, did even break his Soul in pieces, that he cryed out in the Bitterness of his Heart asking, What he should do? He was a miserable Sinner, and he was afraid he should go to Hell. His Sins had been so great and so many, that there was no Hopes for him; and was not so far concerned for his Life, as for his Soul, what would become of that for ever; and the Plague upon his Body seemed nothing to that which was in his Soul. In this distress, a worthy Minister came to him who acquainted him with the great and precious Promises that were made to penitent Converts that there was Grace and Mercy enough in Christ for the chiefest of Sinners, who came to seek and to save such a lost Creature as he was; but this poor Child found it very hard to believe there was any Mercy for such a miserable Wretch as he was; and cryed out of his Swearing, Lying, and other Notorious Sins, and of the Vileness of his Heart, under the Thoughts of which, he was in so great Anguish, that the Trouble of his Spirit made him (in a great Measure) forget the Pains of his Body.

He did particularly confess and bewail with Tears, some secret Sins that none in the World could charge him with; and would condemn himself, as deserving to have no Mercy, and that

There was not a greater Sinner on Earth than he. He did not only pray much, with strong Cries and Tears, but he begged the Prayers of good Christians for him, asking them, Whether there was any Hope for him? And to deal plainly with him, because he was greatly afraid of being deceived. Being informed how willing and ready the Lord Jesus was to accept of poor Sinners, upon their Repenting and Turning to God, and that he ought to venture himself upon Christ for Life and Salvation, he said, he would willingly rely upon Christ, yet he could not but wonder, that Christ should be willing to dye for such a Vile Wretch as he was, and found it one of the hardest things in the World to believe in Christ.

But at last, it pleased God to give him some small hopes that there might be Mercy for him, tho' he was the Chief of Sinners; and he was inclin'd to lay hold of such Promises as this, *Come ye to me, all ye that Labour and are heavy Laden, and I will give you rest.*

But Oh, how did this poor Boy admire and bless God for the least hopes? how highly did he advance Free-Grace, that should Pity and Pardon him? And at length, he was so full of Joy, and Adoring of God, that a worthy Christian, (who was both an Eye, and Ear-witness, said the Houses at that time, (for all the Sickneſs was in it) was but a little lower than heaven, so full of Thankſgiving and Praises.

The Child increased daily in Knowledge, Patience, and humility, and thought he could never speak bad enough of himself, whom he compared to the vileſt, and the moſt venomous of all Creatures; and though he prayed before, yet now the Spirit of Prayer ſeemed to be poured out upon him in an extraordinary manner for one of his Age; so that he now prayed more frequently, more earnestly, and more ſpiritually than ever.

Oh, how earnestly would he Beg to be sprinkled with the Blood of the Lamb; and that the King of kings, and Lord of lords, who was over Heaven, Earth, and the Seas, would Pardon and forgive him all his Sins, and receive him into his Kingdom; which he uttered with so much Life and Fervour that it affected the Hearts of the Hearers with Astonishment and Joy.

When he was told, that if he should Recover, he must not Live as he list, but must give up himself to the Service of Christ, to bear his Yoke, and to be Obedient to his Laws, to live a Holy Life, and take up the Cross, by suffering Scoffing and Mocking, and Reproach, (and it may be) Persecution, for his Name's sake. Now Child, said one, Are you willing to have Christ upon such Terms. He casting up his Eyes earnestly to Heaven, said, Yes, with all my Soul, the Lord helping me, I will do this. However he was not without fears and doubts, often saying, that tho' he were willing, yet he was afraid Christ was not willing to accept of him, because of the Greatness of his Sins, yet his Hopes were much greater than his Fears.

The *Wednesday* before he Dyed, he lay as it were in a Trance for half an Hour, in which time he thought he saw a Vision of Angels; when he was out of his Trance, he seemed a little fretted, asking his Nurse, Why she did not let him go? Go whither, Child? said she. Why, along with those brave Gentlemen, but they told me they would fetch me from you all on *Friday* next: These Words he oftentimes repeated, saying; upon *Friday* next those brave Gentlemen will come for me; and accordingly upon that Day he joyfully resigned up his Soul into the Hands of his Redeemer.

He was very thankful to his Master, and very sensible of his Kindness, in that he took him up out of the Street, when he went a Begging, and he admired the Goodness of God, that put it into the

Heart

Heart of a Stranger to look upon, and take such a Fatherly Care of such a miserable Creature as he was. O my dear Master (said he) and Child of God, I hope to see you in Heaven, for I am sure you will go thither, O Bless'd, blessed be God, that inclined your Heart, for I might have Dyed, and have gone to the Devil, and have been Damn'd for ever if it had not been for you. The Day before he Dyed, he asked a pious Man, What he thought of his Condition, and whether his Soul was now going? For he said he could not but still Fear that he should Deceive himself with false Hopes; to which the Gentleman reply'd, Child, I have endeavour'd to hold forth the Grace of God in Christ to thy Soul, and have given thee a Warrent out of the Word of God that Christ is as freely offer'd to thee, as to any Sinner in the World, and if thou art willing to accept of him, thou mayest have him, and all that thou dost want with him, and yet thou givest Way to these Doubtings and Fears, as if I had told thee nothing but Lies: thou sayest thou fearest that Christ will not accept of thee, I fear thou art not willing to accept of him. The Child answered, indeed I am. Why then, said the Gentleman, If thou art unfeignedly willing to have Christ, I tell thee, he is a Thousand times more willing to have thee, and wash thee, and save thee, than thou art to desire it; and at this time Christ offers himself freely to thee again, therefore receive him humbly by Faith into thy Heart, and bid him Welcome, for he deserveth it.

And hereupon, the Lord discovered his Love to the Child, so that he gave (as it were) a Leap in his Bed, and shewed other Signs of Joy, as to say, Well, the Match is made, Christ is willing and so am I, and now Christ is mine, and I am his for ever. And from that time forward, in full assurance of God's Love, he continued earnestly Praising God, having a Desire to Dye, and to be with Christ. And on Friday Morning he went to Rest, using this very Expression, Into thy Hands, O Lord, I commit my Spirit: He dyed exactly at the time he had before spoken of, being about Nine Years Old.

R E L A T I O N IX.

A Worthy Minister gives the following Account of a Young Child. I shall present the Reader, says he, with what was observed of a Young Child not full Two Years and a half Old, when she dyed. And though I suppose the one half of what was said and done at that time, was not told, yet that which is reported, I think is above any thing Written of those Years, the Truth whereof, is confirmed by many Witnesses. It is Written to magnifie the Work of God, and to give him the Glory, that Parents may be encouraged in their Duty, and Children invited to seek the Lord while they are Young, and fear him from their Infancy. And as for such as deny, or despise the Work of the Spirit of Regeneration, if they be not hereby convinced, they may be constrained to acknowledge, as the Jews said in the Apostles time. That indeed a Notable Miracle has been done, is manifest to all, and we cannot deny it. That which I shall relate concerning this Child, is of my own Knowledge.

It was a Child much prayed for in the Womb, that it might be sanctified, and after it was Born, solemnly Offered up to the Lord by the Parents, as the First Fruits of their Increase. It had the Advantage of speaking very early, and was intelligent beyond its Years, which rendered her more capable of her Mother's Instructions, of whom she learned many choice Sentences, which she would often repeat to others, and sometimes to her self, with seeming Pleasure. She was first Seized with the Rickets, and afterwards fell into a Consumption, being confin'd Six Months to her Cradle, and Chastened with much Pain and Weakness all the time, notwithstanding all means possible used for her Relief, which a most indulgent Mother could provide,

During

During the time of her Affliction, she all along manifested a more than ordinary Affection to hearing the Holy Scriptures Read, and to Prayer; so that she would not be satisfied if denied the Liberty to be present, in so much that she was often carried in her Cradle into another Room for that purpose; and notwithstanding her great Weakness and Pains, would keep in her Groans, and compose herself in her Cradle for some hours together in Special Times of Prayer, attending without any seeming Weariness; Yea, though her great Illness made it necessary for the Cradle to be Rockt, she would not permit her Maid to Rock but very Softly, nor to sing to her, which at other times she would by no means have forborn; and the Play things wherewith she much pleased her self for Diversion at other times, she would in time of Prayer of her own accord, throw from her to the end of the Cradle with dislike, as if they were a Trouble to her. Sometimes she would be turned in the Cradle, or taken up in Arms, asking to see such a Minister whom she would Name, and would say to him, Pray for Miss (as she always called her self from hearing others call her so) and when Prayer was ended she would speak in Commendation of him that prayed, saying, such a one was a good Man, and called to be taken in his Arms, and would Kiss him many times before she ceased. When any did commend her she would say, Naught, Naught. She was so earnestly desirous to be at Family Prayer, that they could not satisfy her, tho' in other things, it was seldom but the giving her a Reason would do it. But once in a Day the Family came up to Prayers in her Chamber, which was done with that Pleasure, as if she had been much older, and she would often desire her Father to pray with her, which he frequently did, at Bed-Time.

She had a particular Respect to the Holy Scriptures, which she always called God's Word, and when her Mother or the Maid read in any other good Book, she would sometimes Distinguish, and bid them to Read God's Word, and was unsatisfied till they did. Sometimes she desired to have a Book in her Hand,

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and please her self to speak Words, as if she read, and once it was observed, in the midst of the Action, she cast the Book out of her Hand with a troubled Mind, considering these Words, I cannot tell the meaning of it. She was much delighted in singing, with which she passed away many a wearisome Hour; but would frequently call for the singing of Psalms, and ask for some in particular, as the Tabernacle. My Shepherd is the Living Lord, &c. And in the mean time, she would not only deny her self her usual Diversion, but would compel her self, and very seriously attend, oftentimes with Eyes and Hands lifted up, as if she understood what was spoken or sung, and that her Spirit had a Taste of the Sweetness of the Word of God. She was sometimes observed, as she was privately praying by her self, and her Gesture, and those Words that were overheard did import, but was offended if any one took Notice of it unto her.

If she was asked, whether she was willing to Dye and go to Heaven, her usual Reply was, go to Heaven but not Dye; But in the latter time of her Sickness her Answer to such a Question was, She would Dye and go to Jesus Christ. This was the ordinary Frame of her Spirit. Many Occasional Sayings that have favoured of Grace and Wisdom, are not Incered, because not perfectly remembered for want of Noting in time, she bore her Afflictions with admirable Patience, when she about her were able to endure the Sight of it.

Early that Morning wherein she Dyed, she sung, (as she often did) in a more sweet and melodious Strain than they about her, thought that they ever heard before. Within a few Hours after whilst her Mother was Rocking, she said, No Rock, no Rock, thereby the Mother interpreted the Words, giving her a final discharge from any other Care and Trouble, and immediately dyed.

I am sensible that the Reading of this Relation, cannot so much affect and inform, as the seeing and hearing the Child, which to the most Judicious Observers, Ministers, and others, gave such an Evidence of the Grace of

God in it, as caused Thank-giving by many to the Lord on that Account, yet I question not, but the Reader will find something that is not ordinary in a Child of that Age worthy to be Remembred, and make it manifest that little Children are capable of spiritual Impressions, and gracious Actings, That which hath been declared of this Child. was by the Father summarily comprehended in these Verses.

Transcendant Rays of Heavenly Light,
In this Babe's Soul there shin'd;
Prayer and Praises, God's Word, his Saints,
Were her Delight to mind.
Her Sayings and her Grace were Rare,
God did her Patience try,
He that the First Fruits holy made,
The whole Lump sanctify.

To conclude, as it pleased God to build and bless the Family with a numerous Off-spring, nine of which at the Writing herof were Living, and the Eldest of them all was but Seventeen Years old, there is through a Blessing on Education, to be seen springing up in them, in some the Blade, in others the Ear, and in others the full Corn in the Ear. Or it may be said of these Branches as of Aaron's Rod which budded; some Branches bring forth Buds, others Blossoms, and some yield Almonds. The Praise whereof, be it given as is most Due, to God alone.

RELATION. X.

N. S. was a Child of about Six Years and half Old. About a Year and half before he Dyed, being very ill, so that he could not sleep; his Father saying, What canst thou not sleep? He reply'd no, he could not Sleep, but said he, I shall sleep a long sleep! How long said his Father? Till Christ comes, said he, to awake

awake you and me, and all the World. His Father asked him, how he knew that? Now, said he, do you not believe that the Word of God is True? At the Resurrection, then shall Christ awake every one. At another time having a little Potion to take, he was very unwilling to take it, but said his Father, If you love me, take it: Well Father, said he, to satisfy you, I will take it, and when he had taken it, he said, I pray God bless it to me, I have read the Angel gave John a little Book to eat, which was sweet in his Mouth, but bitter in his Belly: this, says he, is bitter in my Mouth, but if God please, he can make it sweet in my Belly.

His Mother had often beg'd of God, that if there was any further means to be used, he would direct it. There came an ill Man to the House pretending skill and was to take him in Hand, and had begun. The Child's usual way was to pray for a Blessing upon what ever he took, but he then refused, using these Expressions, *I care not whether God bless it or not.* Do you think God will bless such a Naughty Man's Physick?

Once hearing a pious Minister Preach, he repeated some of the Sermon, wherein it was shown how a Christian ought to examine himself concerning three Things, viz. Whose I am, where I am, and whither I am going. If I be in the narrow way to Heaven, Well and Good, but in the broad way of Ruin and Destruction, then I am undone for ever. These Expressions he used very often in the House, and privately to himself with much Affection, and sometimes said with many Tears, whose am I? Whither am I going? And often said to his Companions, whither are ye going? To be sure you are in the broad way to Ruin. If at any time he saw any thing amiss among the Servants or Children, he said, if you do not keep God's Commandments, you shall never come to Heaven; and that if they loved God, they would keep his Commandments, but one reply'd, We do but as others: But says he, If you Sin with the Multitude, you must perish with the Multitude; it is better to go to Heaven alone, than to Hell having Company.

His extraordinary Care for the Lord's Day was such, that he would have an Eye upon all the Family, and would say, you must not do so or so, but spend the Day in Prayer, Reading and other Religious Exercises, and made Conscience of Prayer by himself three or 4 times a Day. He would often be enquiring what Souls should be in Heaven, his Father told him, that there was nothing but Praising of God, then said he, They shall also leave sinning: Oh, it is a rare thing to be in Heaven. Another time, he said, if I was sure of going to Heaven, I should be glad to Dye at this present age, at this present time. His Mother reply'd, and wouldst thou leave thy Father and me? To which he answer'd, I have a good Father and Mother, but God is a better Father, you make me Eat and Drink, but if I get to Heaven, I shall need no Light of the Sun, nor Candle, nor Victuals any more for ever.

A Minister coming to Visit him, he asked the Child if he thought he should be saved, who reply'd, he could not tell; The Minister asked him, if he did not think Christ Dyed for Sinners, he answered, yes, and whether he did not think all were Sinners; he reply'd yes; The Minister added that he was a Sinner, but God had made him a good Sinner. One time going to Dinner, and beginning to eat, without having asked a Blessing, What a desperate Wretch am I? said he, God might have suffered the Food to choak me. Being one Day in the Garden, and seeing a Pear drop off the Tree, which the Birds had pick'd, I wonder says he, why these Birds were made, and after a little pausing. Oh, saith he, what a Wretch am I, God made all things, and all that God made is good.

As he lay in his Bed one Morning very ill, his Mother coming up, Mother says he, I am a thinking how my body shall get into Heaven when I dye my Legs cannot carry it, the Worms shall eat them. No, (said his Mother) God shall send his Angels, and they shall bring it to Heaven, Oh, says he, the Angels shall carry it to Christ, and Christ shall carry it to God.

One

One time a great Fire flaming out of the Oven, for he, here is a great and grievous Fire, little do Wicked Men think what God is, he hath a more terrible Fire burn the Wicked in. One coming into the house called him by his Name, saying, You will be glad to go to Heaven when you Dye, you must never come there if you leave not your swearing, and keep God's Commandments.

The Minister afore-mentioned coming one time to his Father, who was sick, and praying with him. A Child stood by the Bed-side, and weeping, said, Woe to my Father, and such and such Dye, they shall go into Christ's Bosom, but if I can but get to his Feet, I do care. Hearing the 9th Chapter of John read, how the Pharisees cast out the Blind-man, and Christ took him in. It was well, said he for that poor Man, that when the Pharisees cast him out, he had a Christ ready to take him in. A little before his Death, he pondered much upon that, Whether God was willing to save all the World if they were willing; his Father said, they were not willing; to which he reply'd, Wicked Men are so proud that they will not be beholden to God for a Blessing. Being one Night very restless, his Mother Nathaniel, why dost thou not lye still? He answered that he dreamed such terrible Dreams as did afflict him, adding, If God please I should be glad to Dye for my Father and you, for if I live longer, I'm afraid I shall swear, and be as Naughty as such a one, namely the Person. At another time in the Night, he thought very much upon the Woman of Canaan, and said to his Mother, There was a poor Woman come to Christ, and she would not go till she had that which she came for, though Christ called her a Dog; No more will I.

His Thoughts were very much taken up with the Yoke of Christ, saying; Christ that puts his Righteousness upon those that are his, never puts a Yoke upon any of his Children to hurt them. The Morning before he died, he said, Father do you think God would save all the World, if they would be Saved; his Father answered, Aye. He replyed, I would willingly be Saved;

desired his Father and Mother to Pray for him, saying,
I am so Sick that I cannot Pray for my self. Several
Years before his Death, he was found Praying by him-
self alone. When his Dying Fits were upon him, and
his Senses dropped from his Head, he said Three times,
Such hard Work, such hard work, such hard work: fixing his
Eyes on Two Young Men-servants in the House, and
being asked what was hard Work, replied, *to Die, to*
Die, to Die the Lord Help me; and said to the Young
Men, O Sirs, Look to go to Heaven when you Die.
Reviving a little, his Mother asked him, Wherefore
didst thou Dyed. He answered, To Save Sinners. She said,
How canst thou think he will Save thee? He made a little
more, and said, I Hope so. He gave his Mother leave
to go from him, but she was soon called again; and
seeing up his Fingers that were half Dead, she said,
These Fingers will not be long here. He replied, No,
Mother, I thought they would have been gone before
now. She asked him again, if he thought he should
go to God. He answered, to my God, and to my Christ,
and smiled, and instantly Slept in the Lord.

*A Divine P O E M, on the Vanity of
the World.*

W H Y do we seek Felicity,
Where 'tis not to be found,
And not, dear Lord, Look up to thee,
Where all Delights abound?
Why do we seek our Treasure here,
On this false, barren Sand?
Where nought but empty Shells appear,
And marks of Shipwreck stand
World, how little do thy Joys,
Concern a Soul, that knows
Itself not made for such mean Toys,
As thy poor hand bestows?

How

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How Cross art thou to that Design
 For which we had our Breath;
 We who were made in Heav'n to shine,
 Thou bowest down to Earth;
 Nay to thy Hell; for thither sink
 All that to thee submit;
 Thou strow'st some Flowers on the Brink,
 To drown us in the Pit.
 World, take away thy Tinsel wares,
 That dazzle here our Eyes;
 Let us ascend above the Stars,
 Where all our Treasure lies:
 The way we know, our dearest Lord
 Himself is gone before;
 And has engag'd his faithful word,
 To Open us the Door.
 Then, O my God, reach down thy Hand;
 And rake us up to Thee;
 That we about thy Throne may stand,
 And all Thy Glory see.

RELATION XI.

M. H. was Born in London, and Piously Educated under his Virtuons Mother, and soon began to suck in Divine Things with no small Delight. The first Thing very Observable in him, was, when he was Two Years and Eight Months old, could speak as well as other Children do usually Five Years of Age. His Parents judging, that he was then too Young to send to School, let him have Liberty to Play a little about the Yard; but instead of Playing, he found out a School of his own, not far from home, and went to the School-Mistress, and treated her to Teach him to Read; and so he was for some time to School, without the Knowledge of his Parents, and made a very strong Progress in Learning, being able to Read distinctly, before

ther Children usually know their Letters. He used to ask many serious and weighty Questions, about his Soul and Eternity. And his Mother being much Troubled upon the Death of one of his Uncles, the Child came and said to her, Mother tho' my Uncle be Dead, doth not the Scripture say, that he must rise again? Yea, I must Dye, and so must every Body, and it will not be long before Christ will come to Judge the World, and then we shall see one another again; therefore Pray Mother, do not Weep so much, This Grave Counsel he gave his Mother when he was not quite Five Years Old. by which her Sorrow for her Brother was turned into Admiration of her Child, and he was made to sit Silent and Quiet under that smarting Stroke.

After this, his Parents removed to *Aberdeen* in *Scotland*, and settled this Child under an able and pious School-Master there, whose Custom was upon the Lord's-Day in the Morning, to Examine his Scholars concerning the Sermons that they had heard the Lord's-Day before; and to add some other Questions that might try the Understanding and Knowledge of his Scholars; wherein he found this Child to be a great Proficient, and to Answer Difficult Questions. He had a great hatred to whatsoever he knew to be Displeasing to God; and was so greatly Concerned for the Honour of the Almighty, that he would take on him, if any gross Sins were committed before him, and had a Deep Sense of the Worth of Souls, and was much grieved to see any one do that which was Dangerous to his Soul. One Day, seeing one of his near Relations come into his Father's House, who was temper'd with Drink, as he Thought, he went privately to him, and Wept over him, that he should so Offend God, and Hazard his Soul, and begged of him to spend his Time better, than in Drunkenness and Gaming: And this he did without any Instructions from his Parents, but from an

an inward Principle of Grace and Love to God and Souls, as is verily Believed.

When he was at Play with other Children, would often be putting in some Word to keep from Naughty Talk, or Wicked Actions: And if any did take the Lord's Name in Vain, or any thing that was not becoming a good Child, they should soon hear of it with a Witness. Not once hearing a Boy speak very prophanely, and that after two or three Admonitions, he would not forbear, nor go out of his Company neither was he so Transported with Zeal, that he could not forbear falling upon him: His Mother chiding him for it, he said, That he could not Endure hear the Name of God abused by a wretched Boy. This is Observed not to Vindicate the Act, but take notice of his Zeal.

He was a Child that took much delight in the Company of Good Men, and especially Ministers and Scholars; and if he had any leisure Time, would Improve it in Visiting such whose Discourses might make him Wiser and Better; and when he was among them, his Talk was more like a Christian, and a Scholar, than a Child of his Years.

One Day after School-time, he went to Visit an eminent Minister in *Aberdeen*, one asked him several Solid Questions; But the Good Man asked the Youth some Questions out of his Catechism, and not finding him so ready in his Answers as he should have been, he gently reprov'd him, and told him he should besure to get his Catechism perfectly by heart; the Child took the Reproof very well, and going home, fell very Earnestly upon his Catechism, and never till he had got it without Book; and not only so, but he would be Enquiring the Sense and Meaning of it, and he became so much in Love with his Catechism, that he was not Content to Learn it himself, but would be putting others upon Learning their Catechism, especially those related

and would not be satisfied, till he had persuaded his Mother's Maid to Learn it; and when they were at Work, he would be still putting some Good Question or other to them; so that they seemed to be wholly taken up with the Thoughts of God's Honour, and the Good of his Soul, or others.

He spent the Lord's Day in secret Prayer, reading the Scriptures, and good Books, Learning his Catechism, and Hearing the Word of God, with other Publick Duties; and was not only Careful in performing those Duties himself; but was ready to put all he knew upon the due observance of the Lord's Day; and was exceedingly Grieved at the Prophanation of it. When he was about Six or Seven Years old, he was afflicted with sore Eyes, which was no small Grief to him, because it kept him from School, which he loved as well as many Boys do their Play; and which was worse, he was Ordered by the Doctor not to Read any Book whatsoever at Home.

Oh, how was this poor Child grieved, that he might not have Liberty to Read the Holy Scriptures! And for all that Charge, he would get himself, and stand by the Window, and Read the Scriptures, and took so much Delight in them, that he would scarce allow Time to Dress himself.

Reading the Word of God was so much his delight, that tho' he had been Beat for Studying so much, yet judging it to be God's Command, that he should give himself up to Reading, he would not be kept off from it, till he was so Bad, that he had like never to have Recovered his Sight again.

It was his Practice to be much in Private Prayer, and he was careful to manage that Work so, that it might be as Secret as possibly could be: In which, one time one having a Mind to know what this sweet Child Prayed for, got into a private Place behind him, and heard him very earnest.

The Holy and exemplary Lives
earnestly Praying for the Church of God, desiring
that the Kingdom of the Gospel might be spread
over the whole World; and that the Kingdom



Grace might be more and more come into
Hearts of God's People; and that the Kingdom
Glory might be hastened. He used to continue
an Hour, sometimes an Hour in Prayer upon
Knees. He was much above the Vanities, the
most Children are taken with, and indeed,
too much a Man to Live long.

He was very humble, and Modest, and did by
means Affect any Finery in Apparel, but hated
nothing more than Necessaries either in Cloaths
Diet. When he perceived either his Brother
Sister were Pleased with their New Cloathes,
would with a great deal of Gravity Reprove their
Folly; and when his Reproof signified but little
he would bewail their Vanity. Once he had a New
Suit brought Home, which when he Looked at
he found some Ribbons on the Knees (as the
fashion then was) at which he was grieved, asked
his Mother whether these things, would keep
warm.

No Child, said his Mother, Why then, said he, you suffer them to be put here? You are Miserable, if you think such things please me, and I am sure some that are better than us, may want the Money that this cost you, to Buy Bread.

He would intreat his Mother to have a Care of Rectifying a Proud Humour in his Brothers and Sisters; he told them of the Danger of Pride, and the little Reason they had to be Proud of that was their Shame. For, said he, If it had been for Sin, we should have had no need of Repentance.

In his Leisure Times, he would be Talking to his School-Fellows of good Things, and tell them the Necessity of an Holy Life; often using that Scriptural Expression; *the Ax is laid to the Root of the tree, every tree that bringeth forth not Good Fruit, is Hewn down and cast into the Fire.*

Every Mother's Child of us, that doth not bring forth the Fruit of good Works, shall shortly be cut down with the Ax of God's Wrath, and cast into the Fire of Hell. This he spake, as one that believed and felt the Power of what he spake, and with the least Sign of a Childish Levity of Speech. This was when he was about seven or eight Years Old; and if he perceived any Children Unconcerned about their Souls, he would be much troubled at it.

After this, his Parents removed not far from Home, where he continued till that dreadful Year, 1666. He was then sent to the Latin School, where he soon made a very considerable Progress, and was very much Beloved of his Master. The School was his delight, and Learning his Recreation. He never Taught to Write, but took it of his own Invention.

He was exceeding Dutiful to his Parents, and never did in the least, Dispute their Commands, except when he thought they might not be Agreeable to the Command of God as in the Business

fineness aforesaid, when they forbid him Reading Scriptures, because his Eyes were sore. He extremely well Contented with mean Diet: so before would never touch a Bit of any thing till he had desired a Blessing upon it; nor would he suffer his Brother and Sister to do anything without blessing them, That if they began to Eat without Blessing, it was like a Hog indeed. His Sister afraid of being in the Dark, and would sometimes Cry upon that Account; he told her, She should Fear God more, and then she need be afraid of nothing. He would humbly put his near Relations on minding the Concerns of their Souls, Eternity, with more Seriousness and Vigour to have a Care to do that, which was for their Honour and the saving their Souls. He was of a compassionate and charitable Disposition, and pitiful to the Poor, or any that were in distress; but his greatest Pity was toward poor Servants, which he would be putting Children, Play-fellows, and Neighbours upon minding.

There was one notable Instance of his Truth and Fidelity. A certain Turk was by the Providence of God, cast into the place where he Lived, this Christian Child hearing of it, had great pity upon his Soul, and Studied how he might be any way instrumental to do it good. At length finding a Man that understood the Turkish Language, he used him to bring them together; which he at last performed. The first thing he proposed to his Friend was to discourse the Turk about his Principles; whether he acknowledged a God: Which he owned. The next thing he enquired after, was, What he thought of the Lord Jesus Christ? At which the Turk was Troubled, and put off the discourse saying. He was Thirsty, and a Hungry: Which the Child being Informed of by the Interpreter immediately went to a Brew-house near, (his House being far off) and intreated the Master of the House to give him some Beer for the Turk.

ing this Argument, Sir, here is a poor Stranger that
 is thirsty we know not where we may be cast before we
 He went to another House, and beg'd some
 Equals for him, using the same Argument as
 before. His Friends hearing of it, were angry
 with him, but he told them, he did it for a poor
 stranger that was far from Home, that he might
 think the better of the Christians, and of the
 Christian Religion.

He would have a savory Word to say to every
 one that he conversed with, and to put them in
 mind of the Worth of Jesus Christ, and their own
 souls, and the nearness of Eternity; insomuch,
 that pious People took no small delight in his
 company. The Taylor that made his Cloaths,
 would keep them the longer before he brought
 them Home, that he might have the Benefit of his
 spiritual and Christian Society, and more fre-
 quent Visits. He bewailed the miserable Condi-
 tion of the Generality of Mankind, when he was
 about Ten Years of Age, that they were utterly
 estranged from God; and tho' they called him
 Father, yet they were his Children only by Cre-
 ation, and not by any Likeness they had to God;
 no Interest in him. Thus he continued walking
 in the Way of God, in Reading, Praying, Hear-
 ing the Word of God, and spiritual discourse,
 concerning thereby his serious Thoughts of Eter-
 nity. He had an earnest desire, (if it were the
 Lord's good Pleasure) to give himself up to the
 Ministry, if he should Live, out of his dear Love
 to the Lord Jesus, and the Souls of Men. The
 Thoughts of the Saint's everlasting rest in Heaven,
 seemed to swallow up all his other Thoughts, and
 he lived in a constant Preparation for it, and lookt
 more like one that was ripe for Glory, than an In-
 habitant of the lower World.

When he was about 11 Years, 3 Quarters old,
 his Mother's House was visited with the Plague;
 his eldest Sister was the first that was sick with
 this

this Distemper, and when they were Praying her, he would Sob, and Weep bitterly. As soon as he perceived his Sister was Dead, he said, The Will of the Lord be done! Blessed be the Lord; His Mother said he, You must do as David did; After the Child was Dead he went and refreshed himself and quietly submitted to the Will of God. The rest of the Family held well for about fourteen days which time he spent in Religious Duties, and preparing for his Death. He writ several Devine Meditations of his own, upon divers Subjects, but particularly upon the Excellency of Christ. At fourteen days end, he fell Sick, at which, he seemed very patient and chearful, yet sometimes he would say, his Pains were very great. His Mother looking upon his Brother, shook her Head, at which he asked, Whether his Brother was marked? His Mother said she; Well, said he, I know I shall be marked; Pray let me have my Book of Eternity to Read; his Mother told him, that he was not able to Read; he said he was; however then, Pray for me, and for me; his Mother said, she was so full of grief, she could not Pray, but she desired to hear him Pray his last Prayer.

His Mother asked him, Whether he were willing to Dye, and leave her? Yes, answered he, I am willing to leave you, and go to my heavenly Father. His Mother said, Child, if thou hadst but an Assurance of God's Love, I should not be so much troubled; He reply'd I am Assured, (said his Mother) that my Sins are forgiven, and I shall go to Heaven; for, (says he) there stood an Angel by me, that told me, that I should be quickly taken to Glory. At this, his Mother burst into Tears; His Mother, said he, did you but know the Joy that I feel, you would not Ween, but Rejoyce; I tell you, I am so full of Comfort that I can't tell how I am: O Mother, I shall presently go into my Father's Bosom, and shall be where the Four and twenty Elders cast down their Crowns, and Sing Hallelujahs, Gl

and Praise to him that sits upon the Throne, and unto the Lamb for ever.

Upon this, his Speech began to fail him, but his Soul seemed still to be taken up with Glory, and nothing grieved him, but the Trouble he perceived his Mother would be in for his Death: A little to divert his Mother, he asked her, What she had for Supper? But presently, in a kind of a divine Rapture, he cryed out; *O what a brave Supper have I making ready for me in Glory!* But seeing all this, did rather increase than allay his Mother's Grief, he was more troubled, and asked her, *What she meant, how to offend God, know you not, this is the Hand of the Almighty?* Humble your self under the mighty hand of God; lay your self in the Dust, Kiss the Rod of God, and let me see you do it, in token of your Submission to the Will of God, and bow before him. Upon which, raising himself a little, he gave a lovely Bow, and spake no more, but went cheerfully and triumphantly to rest, in the Bosom of Jesus, being near Twelve Years Old.

RELATION XII.

THE following Account is taken out of a Sermon, Preach'd at the Funeral of Mr. J. L. This sweet Child had arrived to that in Five Years, that some which are here, (I am afraid) never attained to, in ten times that space. He had learned his Catechism, and began to learn it over again with the Proofs of Scripture at large, wherein he had made some Progress; yet did he not learn these things as a Parrot, (by Rote, without understanding what he said) but could give a good Account (much beyond what might be expected from his Years,) of the sense and meaning of what he learned. Of this, I my self, and others, have had the Experience. Neither did he look upon his Catechism, only as a Task imposed

on him by his Parents, which he was to learn for far of the Rod, but took a great deal of Pleasure in it, and would often have it to Bed with him; some good Acquaintance he had also got with the Scripture Story. These things argue both Parts and a pious Disposition also, How few such of his Age, are to be found.

He met one Day (in a Gentleman's Chamber who lived in the House) with a Book that treated of the Passion of Christ, and Reading a little in it he said, he liked the Book well, and would Read it over; so he began, and read some few Pages then turned the Leaf down, and came the next day and began where he left; and so from Day to Day till he had read a considerable Part of it. He was very dutiful Child to his Parents, and would exceedingly rejoyce, when he had done any thing, he had carried himself so as to please them. He was taken with the Book, called the *Practice of Piety*, and delighted to be reading in it. His Father speaking to him one Day, about the Devil and Hell, and things of that Nature; He asked the Child, if he were not afraid to be alone, he answered, No, for God would defend him; his Father asked him, what he thought so? he reply'd, *that he loved God, and that he hoped, God loved him*; But said his Father, you have been a Sinner, and God loves no Sinners; But I am sorry for my Sins, saith he, and do Repent. Repent! saith his Father, do you know what Repentance means, and what belongs to it? Whereupon, the Child gave him a good Account of his Apprehension of the Nature of that Grace according to what he had learned in his Catechism, but yet in his own Words and Expressions.

He would ask his Sister, who was somewhat younger than himself, whether she trusted in God and loved him? And tell her, that if she loved God, he would be found of her, but if she forsook God, he would cast her off for ever. He took much delight in Reading, that his Father would often

times hide his Book from him. He was never observed to shew any Discontent, when upon Occasion he was Corrected: For you must not think I am telling you the Story of one *Adam*, who (as the Papists feign of *Benaventure*) never sinned, There is that Foolishness bound up in the Heart of a Child that will sometimes need the Rod of Correction, *Prov. 12. 15.* Tho' there be but few in whom there appeared less, than in him. The day before he dyed, he desired me to Pray for him; I told him, I must pray for him, he must tell me what I must pray for, and what he would have God to do for him; he answered, To Pardon my Sins.

Often upon his Sick Bed, he would be repeating to himself the 55th Chapter of *Isaiah*, and other Places of Scripture, which in his health he had learned by Heart. But that Passage in the aforementioned Chapter, was most frequently in his Mouth, and uttered by him with much Affection, *My thoughts are not your thoughts, neither are my Ways your Ways, saith the Lord; for as the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my thoughts, higher than your thought.* As if God out of this sweet Babe's Mouth, had in these Words, read to his Parents a Lecture of Silence and submission under his Hand, and taught them that he must be dealt with, and disposed of, not as they, but as his Heavenly Father, whose Thoughts were far different, should think fitting.

One time he brake out into this Expression, My God, my God, deliver me out of this Misery, and from the Pains of Hell for ever. A little before his Death, he uttered these Words; My Sins Pardon, my Soul save, for Christ Jesus sake. I cannot blame those worthy Persons so nearly Related to him, who they mourn at parting with such a sweet and precious Child, any more than I could blame them for feeling Pain, if one of their Limbs were torn from another; only they must not mourn to Destruction.

RELATION XIII.

A Child of Mr. O. a Minister of about Twelve Years of Age when he Dyed, and there are several Passages in some Letters, Written by him when he went to School, which Savour of much Piety, and argued a spiritual Frame of Heart which may be a rare Example for Children of the Age to follow; I find he was obliged to get time from his sleep to Write, I shall not incert the whole Letters, but leave out things of Business: The first Letter was thus,

Brother,

I am Sorry to hear you are not Well; but I Hope, that that hath cast you down, will raise you up again; that you may live to Glorify his Name here below, and to be useful in your Generation; Or, if not. the Day of your Birth may be better then the Day of Your Death: For we do bring Sin and Corruption into the World with us; and God Allots us a Time to Sue out our Pardon and Remission of Sins with him: that the time of our Pilgrimage here below, is to travel for Heaven and Happiness where all tears shall be wiped from our Eyes, and all Sorrow from our Hearts; where we shall follow the Lamb of God, Singing Praises and Hallelujahs to God for evermore,

Another Letter.

Brother,

I Intreat you Patiently to bear what you Endure; for you are a Child of God, he will keep you in all your troubles and Afflictions, and you must look for them; but trust in God, and he will be your Succour, and Deliver you from all; but do not murmur against God; the Lord that Reigns in Heaven will Grant upon Earth, Above all Gettings, Grace and Understanding.

And

Another Letter.

Brother,

ALL I hope for is, that you are in Soul-saving Health, as well as in Bodily Health, and Begs that God would give Heavenly Desires, have Respect to all the Commandments of God to the least as well as the greatest. Oh, that we could with David, hunger and thirst after God; and learn of David, we that are Young to Cleanse our Ways, by taking Heed thereto according to the Word of God. It was his Delight to Meditate in the Law of God. One thing I would have you to do; which is, that you would read over the 119th Psalm; Read it, and Mark it well. My Mother hath laid it as a Charge upon us to get that Psalm by Heart, she says, she is not able to Express what Joy and Sweetness is to be found in it, &c.

Another Letter.

Brother,

Hope you Pray for me as I do for thee, that we may try and Examine our Hearts and Search to the Quick, whether we have not proud Hearts, What are we but Dust and Ashes, and nothing but Filth. for we brought nothing else into the World with us, and did we know what we are, we should not glory in any thing save in the Cross of Christ; the Lord break into our Hearts, for we are loath to Entertain the Lord Jesus. And the Lord break our hearts, and open our hearts and Eyes that we may see whether we are inwardly Proud, or outwardly Proud, &c.

Another Letter.

Brother,

Send your Prayers to God for me, that I may stand in the Faith of our Lord Jesus Christ, who for the Joy that was set before him, endured the Cross, and despised the Shame, and is set down at the Right-hand of God, to Interceed for us to the Father. And, Brother, let me Intreat you, to put up an earnest Prayer for me, for a Lively Faith, Brother, I would be longer, but that you cannot bear it.

The Letters manifest the Proficiency of this young Person in Piety and Spiritual Wisdom. Among other Particulars, I was much taken with this that when he was Young he was much delighted with Lambs; yet one day his Mother bringing him a Lamb newly fallen of an Ewe of his, he took little notice of it, that his Mother seemed to be displeased that he made no more matter of bringing it to him, he answered her, when she asked him Why he did so? That as he saw the Lamb in her Arms, he was thinking of the Lamb of God, how He presented himself to the Father; and that the Lamb his Mother brought was but a poor Thing for him to rejoyce in; for he had far higher matters for his Joy. He died when he was about Fourteen Years of Age.

R E L A T I O N. XIV.

Being the Life and Christian Experience of the Wonderful Workings of the Spirit of GOD upon *Cartaret Rede*, from her Infancy, to her last Moments, as it was faithfully taken from her own Mouth, by a particular Friend.

To the Unprejudiced Reader,

THIS following Narrative when taken was not intended for Publick View, only for my own private satisfaction; but since her Death shewing it to some Friends and Relations, which so much admired the Grace of God to her that they earnestly requested me it might be Printed: Some of them having several Children, made Use of it as an Argument to prevail with me, as also that they did hope the Lord would bless it. These Desires, with some Scriptures which the Lord was pleased to set home upon my Mind, I was made to Believe, it was

my Duty to publish it. I then laying aside all Carnal Reasons consented it should.

It is chiefly intended for, and adapted to Young Ones, it may be also Refreshing and teaching to Older Ones, if GOD please: He has said, Destroy it not, for a Blessing is in it. It was his own Work upon her Soul, and not the product of Nature, nor the Strength of Education, as some may vainly imagine, but sovereign and boundless Grace. Oh! may all the Glory be given to God, attributing nothing to Second Causes, but as Instruments in his Hand, which he sees good in his Infinite Wisdom sometimes to make use of, to bring about his own Designs, lest we Rob him of his Honour; 'tis Grace makes us differ, and only the Blood of Christ that cleanseth us from all Sin; therefore he should have all the Glory. I desire it may be made of use to all that read it, but in Peculiar manner to you which are Related to her in the Bonds of Nature; and altho' some of you had no kindness for her in her Life, yet have a care you be not found Mockers, lest your Bonds be made strong, Isa. 28. 22. that you be made Partakers of the same Grace, and be helpt to Remember your Creator in the Days of your Youth.

I know 'tis the Lord must teach to profit, I shall make no Apology for the many weaknesses the Reader may find in the following Narrative, the tenderness of her Age, Claims a favourable Construction from all, you have in its native simplicity, as it dropt from her Mouth, without any Variation as I know of, it might have been put in a better Method, and perhaps some may wonder it was not, but the awe I had upon my Spirits, lest self should creep in, I did not dare to alter it, chusing rather to expose my own Weakness, and bear with the Censures of others, than of my own Conscience. Much more might be said, but I would not be prolix.

I shall only add, that these Four Letters were of her own dictating, and that the Lord will be pleased to bless it to every Reader, has been is, and I hope shall be, the Prayers of her that would rejoice to be made capable of being

Your Souls Servant,

Sarah Rede.

Cartaret Rede, *Daughter of Mr. John Rede late of Porton, Gentleman, near the City of Sarum, Wiltshire, Born the 7th of Jan. 1693*

When she was about 4 Years of Age, she being asked who was her greatest enemy? She reply'd, Sin was her greatest enemy.

When she was about 6 or 7 Years of Age, She took much delight in reading the 2d of *Luke*, and when she read about *Joseph* and *Mary*, that there was no Room for them in the Inn, and that the Babe was laid in a Manger, she burst into a Passion of Tears, saying, What, was there no Room in the Inn for the Lord of Glory, but he must lye in a Manger among the Beasts? One Morning when she was ill, in Prayer she began thus; *O Lord, lay down upon me, and give me the Knowledge of thy self, take Sin out of my heart, that I may be thy Child.* With several such like Expressions, when she had done. She said, I have a pretty Lesson in my Book, which is about God's sending the Lord Jesus Christ to Dye for poor Sinners, and of his great Love and Mercy to poor Creatures. Then said she, it may be, the Lord may take me away before my Father and you. I told her, she need not spend her spirits, she reply'd, when I am with God and good Angels, I shall want neither Food nor Raiment, for God will give me all I want. A little while after, she said, Lord have mercy upon me. He did restore me one Night when I was Sick, and I hope he will restore me again. Another time, as she sat by the Fire, she said, My heart trembles, and burst out into a Passion of Tears. I asked her what she ailed? She answered, I do offend the Lord in all I do. I took heed to me, and told her 'twas true; She reply'd, That Christ Jesus came to save poor Sinners; and with that, seem'd to be satisfy'd. I believe she was under some Conviction for sin at this time.

This Evening being the 5th of January, the Child going to her Aunt that had been very ill, said Aunt, I have prayed for you, and I have prayed to God to teach me to pray to him.

F.b. 6 h. In the Evening, the Maid putting on the Child's Linnen to go abroad the next day, she asked me, she should not learn to Dance: to which I reply'd, that she should, but that I was afraid it would take up her mind from better things. Then she said, I hope the Lord will keep me from Pride and Vanity, for it is the Lord that must keep me from sinning against him, for we can do nothing without him; then she mentioned that Scripture, *Let the Sinner forsake his Ways, and the unrighteous Man his thoughts, and return to the Lord and he will have Mercy upon him, and to our God, for he will abundantly pardon*. Then said she, I must be no more afraid of Sinning against God, than of being Whipt, for it is God that gives every thing. Food and Raiment, all comes from him, and he has said, call upon me in the Day of trouble, and I will hear thee and deliver thee.

The 14th in the Evening, she cry'd for something I thought not fit to give her, fearing it would make her sick, I ask'd her whether she was ready to dye? She immediately answer'd me, Yes if the Lord will take away me from me, then I shall go to Heaven, for I would not live in my sins, for if I should God hath said, such shall depart to the Devil and his Angels. The Lord knows all we say, and our very thoughts, his presence is every where; I must meditate upon God in the Night-watches, and if I do, I shall rejoyce in him.

The 26th Instant, Complaining of a Pain in her Ear, she said, it is the Lord that sends me this Pain, I know now I can be saved, only by the Righteousness of Christ; for he hath said, They shall be my People, and I will be their God; her Father being by, said, if she understood what she said, she were fit for Church Communion, She answered, I hope God will teach me to understand what I say, for he hath promised to Write his Laws in my Heart, and to put it in my inward Parts, and I must pray to him, that I may never

depart from him; and having a little Ease, she said **The Lord hath eased me, and I must pray to the Lord for he hath said, Enter in your Closet, and shut the Door, and Pray to your Father which is in secret, and your Father which heareth in secret, shall reward you openly.**

Feb. 27. Having some Friends which came to spend a little time in Prayer with us, before they entred upon their Duty, the Child of her own accord went to them and said, Pray to the Lord for me, that he would make me his Servant, that I may love, fear and obey him.

March the 9th. Being speaking of Pride, by way of Discourse, (not minding the Child) she took it up saying, we must not be proud, for God resisteth the Proud, but giveth Grace to the Humble, God's Ways are Ways of Pleasantness, and his Paths are Peace.

March the 11th, She speaking of Faith in Christ said None but such as believe can be saved, mentioning the Word, Isa. 28. 16. He that believeth shall be saved, but he that believeth not shall be damn'd. The next Night being a Bed, said to her Aunt, I hope God will draw me with Cords of Love, that I may return after him. One Evening I being very ill, the Child seem'd much concern'd, said, It may be, the Lord may take you away in your Sleep, for he can do what he pleaseth. I said so he can, and if he should, I hope we shall meet in Heaven: says she, Yes. that is a Blessed place to be in there is no sorrow, no Darkness, but Joy for evermore. Oh! What a thing is it, that my Sins should be Pardoned, that am so vile? Then I asked her, how she knew her sins were Pardoned? She said, in and thro' Christ God could pardon her sins, for I am nothing in myself but he can do every thing. Another time, she said sometimes I do believe that Christ dyed for my sins, and rose again for my Justification, but sometimes I am afraid, and do not know whether he did or no.

March the 27th, She said, as my Father was at Prayers, this came into my Mind, that when Christ shall appear, we shall appear with him in Glory: And another time, this came into my Mind, that when Christ

shall appear, we shall be like him, and we shall see him as he is, and I can go to God in none but Christ and Righteousness, for I have no Righteousness but his: The Wicked eat the Bread of Wickdness, but we must wait for the Salvation of the Lord; and we must not only speak of the Ways of God, but we must act them, or else we mock God; the Lord give me a Heart to do so, Hell there is no Rest, but crying out Day and Night. The Day we left London, I being in a low frame of Spirit the Child came to me a little before we took Coach, and said, I'll tell you what came into my mind, this Text, And the Lord said unto Abraham, I am thy shield, Gen. 15. 1. and an exceeding great Reward. I could not but admire the Goodness of God, to send me such a suitable Word by the Mouth of such a Child.

April 23. Being at the Inn, the Child awoke very early, saying, These words came just now into my Mind, That God doth punish us much less than our iniquities deserve. A little after, she said, God brings Judgments on Men and Beasts. Then I bid her go to sleep; so she lay still a little while, and then she said, My Brother Charles may find Faith in Christ, for every one that is in him is a new Creature: The Lord does trouble us in this World, but in Heaven, we shall have no Trouble.

May the 17, She said, Father, when we are in Heaven, we shall want no Food, but be filled with Righteousness; then she fetched that place of Scripture, where Christ said to the Young-man, Luke 12. 33. Go sell that thou hast, and thou shalt have Treasure in Heaven. Yesterday Morning, she said to her Father, Pray shew me this place of Scripture, which just now came into my Mind, Col. 3. 4. That when Christ who is our Life, shall appear, we shall appear with him in Glory.

August 19. As I was reading the First of Proverbs, she sitting by, when I read the 26th, she said, I must mind, that That God may not mock me when my Fear cometh, saying, we must not be like those People of Old, To sit down to Eat and Drink, and rise up to Play: And speaking of the Power of God, she said, The Lord can preserve us thro' Fire and thro' Water.

In the Evening, Cartaret went to her Father, and said, Pray for me, that God may Pardon all my Sins, and that I might not only speak of the things of God, but be found doing; Pray that I may be with him when I dye, and that he would take away this cursed Heart. And another time, a little before we went to Duty, she said to her Father, I desire you to pray for me, he said, What shall I pray for, for thee? She said, That God would keep me, and that he would give me a Heart to know him, Love and Fear him, and give me Faith in Christ, that I might have an Interest in him, for, (said she) He is the Maker of Heaven and Earth, and the Sustainer of all that is therein.

Septemb. 11th. In the Evening, as she went up to Bed, she said to me; I desire that when you Pray for God, you would Remember me; and I myself will Pray also: For it is said in the Scripture, *Pray always*. When she came up, she desired me to Read her Two Hymns, which she look'd out herself, about Christ's Death and Satisfaction; when they were Read, she went to her Father, and said to him, we have Sinful Hearts by Nature. And coming to me again, she was on a sudden struck with a Violent Pain in her Stomach; which caused her to Cry aloud, *Ease me, and lay no more on me, when thou wilt enable me to bear*. Oh, said she, that I could say with David, it is good for me, that I have been afflicted! I can say, it is good for me; for before I was afflicted, I went astray. I being much Concern'd, and she perceiving that I Wept, She said, Pray don't be Troubled for me, you have cause to Rejoyce; for I dye, I shall be with God, and never sin more. She desired her Father to Pray for her.

She having been at Prayer, among other Expressions she Begg'd of God, that she might Truly Repent, and be a True Believer in Christ; that God would give her a New Heart, and renew a Right Spirit within her. As she went to Bed, She said, The LORD be with you, and keep you the approaching day. The next Morning I went to take her up, she said, I Bless God I am much better. Then she mentioned that To

Feb. 10 37. *he that shall come, will come, and will not tarry.* But, O ha he may not come before I am converted! For, to such as look for him, he shall appear a 2d Time.

This day I was speaking of having an Issue made for her; she said, I had rather not. I had rather dye, that I might sin no more. This Evening I went up with the Maid, to put her to Bed, when she desired me to bless God on her behalf; and also, to Pray for her.

Septemb. the 21st, She said, Father, Where are these Woods, This is our God, we have waited for him, we will Rejoyce in his Salvation? He told her, where it was, She looking it out, Read it: Then, said she, Where is that Word, The Earth is the Lord's, and the fulness thereof? I asked her, Why she asked for those Places? She said, because they came in'o her Mind.

Septemb. 29th, She said to me, Mother, when I dye, I must leave all these Earthly Things behind me. About an Hour after, She said to her Sister and I, as I was coming up Stairs; These words came into my Mind, *According to the Day, so shall thy Strength be.* I asked her, what she did infer from that Place? She said, I shall have Strength in my Soul: Some hours after, she repeated the same place: I asked her, what she would have that Strength to do? She said, To serve the Lord.

October the 10th, as I took her up, She fell to discourse of the Things of God, saying, That they should be saved for whom God hath found a Ransom. The second day having done some Childish Thing, being taken soon after with a pain in her Teeth; her Father told her the Lord did punish her for being Naught, She burst into a great Passion of Tears, I could not get from her what was the Matter for some Time, but at last, She said, Oh, that God would take this wicked Heart out of me, I have an abominable Wicked Heart; I cannot Repent of my self; if I did resist the Devil he would fly from me; I am very sorry I have grieved you, pray forgive me: Just before she was taken ill, She was Reading the 55th of Isa.

Isa. the sloop and said, Nothing but the Blood of Christ can cleanse me from sin: I said, why so? If you are good; and do good Works, will not your own Righteousness save you? This I said to prove her. She reply'd, our Righteousness is a Wicked Righteousness, therefore it cannot Save us. Her Sister and I, Speaking somewhat of the Dealings of God, she also said, When I lye a-bed sometimes, I think how Christ Dyed for my Sins, and rose again for my Justification.

October the 8^h, At the Meeting before the Opportunity began, she asked me where this place was, let our Hearts answer, Lord thy Face will we seek; the Lord brought it to my Mind.

Oct. the 13th, She said to her Father, where is that passage, Fear not little Flock, It is your Father's good Pleasure to give you the Kingdom, saying, it has been good to me.

The 14th, she asked her Father to look her that place Ask and ye shall have, seek and ye shall find, knock and it shall be opened to you. These words have been an Encouragement to my Soul to seek the Lord betimes; Oh that such an unworthy Creature as I should ask and have.

The 15th, Being at the Morning Opportunity, when she came Home, she said these words came into my Mind Yea, durable Riches and Righteousness; sometimes I doubt upon that Word where Christ says, I have prayed for thee that thy Faith fail not.

Octob. the 18^h, 1699. As I was putting her to Bed she said, Oh! when I am converted to God, I shall not be afraid to Die. I shall sing with Angels for evermore and if I do believe that Christ died for my sins, and rose again for my Justification, I shall be Saved; I find she said she, very strong.

The 19th, she asked her Father where that Passage was, Him that will be greatest among you, let him be your Minister.

The 26th, She sitting by her Father, said, 'Tis the Blood of Christ that cleanseth us from all sin. Some hours after, she asked her Father, where that Passage was This is our God, we have waited for him, we will joy and Rejoyce in his Salvation.

In the Evening I asked her how she came to ask for such a Scripture, she said the Lord brought it to her Remembrance. I was Reading concerning the Sins of Israel, where God says, They shall call but he will not hear: Oh! said she what a dreadful thing is that, God will not hear when they pray.

Nov. the 3d, I came up into her Chamber, and found her Reading Mr. John Janeways's Life and Death; she was all in Tears; she said to me, Oh! that I were such a worm as this was, that God would give me Repentance unto Life; Oh, that I were in the Bosom of Jesus, Oh, that my Sorrow might be true Sorrow!

Another time she said, I have the Righteousness of Christ to wrap me round. I shall be saved, I shall appear without Spot. This being Sabbath-day, she said, the Lord make me such a one as may taste his Royal Meat, I hope the Lord will Convert me to himself, and not see me perish in the Sea of Sin and Misery.

The next Morning, she said I wept this Morning, for fear the Lord would cast me into Hell, I said what satisfies you now? What hopes have you, that he will not? she said, he promised me to change my Heart.

Early in the Morning, I went up into her Chamber, she being in Bed, I found her in a great passion of weeping, having a Book in her Hand, I asked her why she wept? She said, it was that God would make her such a one as he was, she had been Reading of, for there is a great deal of need of it. This Morning as soon as she came down Stairs, she asked her Father where that Scripture was, I will be their God, and they shall be my People; saying, it was a great Mercy, that he will be the God of such unworthy Creatures. This Evening her Father and I speaking of the Temptations of the Children of God; she sitting by said, There are no Temptations in Heaven, there is nothing but joy and praising God.

A few days since, I being gone from Home, she was in fault, which I was told of when I came Home; I laid the evil of it before her, she burst out into Tears, and earnestly desiring me to forgive her, saying, God will forgive

forgive me. I being in a little Room by, I heard her saying, *Who shall deliver us from the Body of this Death*

December the 3^d, I took a Book to read a Sermon the Text being in *Canticles*, and the Words, *Draw me, and we will run after thee*; which Cartaret took up saying, It is as much as if he had said, Lord draw us, and we will run after thee; I hope, said She the Lord will draw me, and put me among the Number of his chosen Ones, give me a true Heart. I asked her what Grounds she had to Hope that God would do this for her, seeing it was not even one that he did give Grace unto, it was but a few. Has God at any time given you any Promise that he will do this for you? She said, Yes he has, that in *Luke*, *I have prayed for thee, that thy Faith fail not*, and I have taken hold of it. The 5 in the Evening, having had some Friends at Supper, the Child being gone up, when I came to her, She said, I have a very suitable Scripture come to my Mind, Vanity is Vanity, all is Vaniry. The 6th day, She was saying That God will Love me, if I do these things which please him; I said to her, that God does not love any for what they do, but that it is our Duty to be found doing the Will of God, because he has loved us, She said Yes, for we loved not him, but he first Loved us; Methinks, that Word doth enlighten my Soul. I said, what does it enlighten your Soul into? Said she, into the Knowledge of CHRIST. I said, What Knowledge of Christ? That I might be wholly at the disposal of God.

Last Lord's-day in the Morning, she said, Father, is there ever such a Place, as Heaven, where your Soul shall Live? It came but now into my Mind. This Evening she said to me, Mother, we fear the LORD, and Serve Him, he will exceedingly multiply us: A little after, she said Oh! that I may be Converted before CHRIST comes; if I were Converted, I did not Care if I did Die

December the 19th, This evening her Father being
 ill, she seemed very much concerned. Going
 to him, she said, Oh! my dear Father, the Lord I
 hope, will lay no more upon you than he will inable
 you to bear: Her Father saying, That it was his
 duty to Watch for the Lord's coming. she presently
 noted that Place where it is said, Watch, for ye
 know not what Hour the Lord will come.

The 14th of January, she being very ill of the
 tooth-ach, and somewhat Impatient, I said to her,
 was the Lord that did afflict because we did Sin;
 she said, the Lord has lain all my Sins upon Christ,
 little after she said, she must not do as Jonah, who
 was angry with God (or to this purpose.)

This Morning she said to me, *O that God would give
 me the Knowledge of Christ, I desire nothing else, then should
 be willing to Die, then you might say in the Day of the Lord,
 these are the Children which thou hast given me.*

This evening I was speaking to my Maid of Christ
 the Child standing by, said, Oh! That I were con-
 verted to Christ; I long to have Christ, I asked her,
 whether she would have him to make her holy as
 well as happy? She said Yes, she would have him
 upon his own Terms, for it was the best Marriage
 to be Married to Christ, I should be glad to go to
 God immediately; and then she knéeled down,
 and did earnestly beg that God would Reveal Jesus
 Christ to her, using this expression, My Soul, wait
 thou only upon God.

The 21st she said to me, Mother, this Word just
 now came into my mind, if a Child ask his Father
 bread, will he give him a stone? Or, if he ask a
 fish, will he give him a Serpent. This day she came
 to her Father to look for her that Scripture, *Every
 plant which my heavenly Father hath not planted shall be
 rooted out.* Her Father reading that Passage, Have
 salt in your selves, the Child being by, thought
 she had asked her the Question, said it is to have
 grace in our Hearts. The 22d, She said, I do
 dream very frightful dreams, but I will trust in
 God

God and believe in him. This Morning as I was dressing her she said to me as soon as I am Converted, shall desire to die, and then you'll come to Heaven to me. In Prayer she said, Lord thou hast bid me ask and I shall have; Oh, I ask Christ, that thou wouldest give me Christ, with many other Expressions; with that, That she might do as that good *Mary*, which chose that good Part. She said also to me, Mother, pray for me that I may be Converted a little after she said, I long for Christ to love him more, so I may serve him better.

March the 1st, Going a Journey in which we were in great danger of overturning, the Child was much Frightned and said, O Lord, I pray Thou preserve us, thou canst do it; but not my Will but thine be done. Some time after, being past the danger, she said, this word just now came into my mind, Fear not, little Flock, it is your Father's good Pleasure to give you the Kingdom.

Yesterday coming home, she told me, as she was thinking of committing her self to the Lord, these words came into her mind, Commit thy Ways to the Lord, and he shall bring it to pass. And these Words, Commit thy self to the Lord, and he shall give thee the desire of thy Heart.

A little Kinswoman told me as they were at Play they took an occasion to fall out, but in a little time, *Cartaret* recollecting herself, said to her Companion, don't we know that Christ dyed for us, would we fall out?

Another time being at dinner, some Body found fault with the Bread, she reply'd, it is Written Man liveth not by Bread alone, but by every Word that Proceedeth out of the Mouth of God. So when being abroad at dinner, happened to hear one of the Servants take the Lord's Name in Vain, she said do you take the Lord's Name in Vain? don't you know, God will not hold him Guiltless that taketh his Name in Vain? This was told by the daughter of the House, that heard her.

About July 1700, I being from home, the Child was taken very ill, her Aunt put her to Bed, and her Aunt not being very well, the Child said, pray Aunt go to Bed, she said, I am loath to leave you alone. she reply'd, I am not alone, for the Lord is with me, and he is the best Companion. When I came Home I found the Child very ill she said to me, I am ill, but these words came into my Mind, those that wait upon the Lord, shall Renew their Strength, they shall mount up with wings as Eagles, they shall run and not be Weary, they shall walk and not be faint. And those Words, lead me to the Rock that is higher than I: I asked her what the Rock was she said, It is Christ, I desire he would shew me my own Filthiness.

This Morning, a little after she awoke, she said, I must have Christ, I will Pray my Heart out, but I will have Christ, I cannot be satisfied without I have Christ.

In the Evening she was very earnest that Christ may be revealed unto her, saying, I must have Christ, I cannot tell what to do without him. I asked her, why she must needs have Christ? she reply'd I must, because I must utterly perish without him. I said, cannot your Prayers Save you, being willing to prove her, she said, Oh; no nothing but Christ can do it, my righteousness is dung, Oh, that my Heart may be affected to what I say, for with the Heart man believeth unto Righteousness, and with the Mouth, Confession is made unto Salvation.

Another time going to her Chair, she sat and wept, I ask'd her what she ail'd, says she, I have offended God, and He is dreadful, but I must pray to him to make me his Child, for I cannot be so without he makes me so, but he has promised those that seek him early shall find him; I must pray to God to teach me to pray, for I have an immortal Soul. A little while after I gave her her Supper, and told her she must Crave a Blessing upon her Food, for it was the Lord that gave us that Food, she reply'd

reply'd; we have more than we deserve, for we deserve nothing but Hell, neither must I take God's Name in vain. For he will not hold him guiltless that taketh his Name in Vain. Another time she said, I hope my Sins are pardoned; her Aunt said, we must have Grounds for our Hope, what Grounds have you to Believe your Sins are pardon'd? she reply'd, because Christ dyed for the worst of Sinners, and I believe he dyed for me.

October the 10th, *Cartaret* sitting by the Fire, said to me, this Scripture came just now into my mind, that toucheth one of the Lord's People, touching the Apple of his Eye, as she was going to Bed, she said, the Devil doth sometimes tell me he will appear to me, that makes me so afraid, she said also I dreamed that the Devil was pulling me into Hell, but God kept me and held me fast, and would not suffer him to do it.

Nov. the 24, She having been a long time in a dead Frame of Spirit, this evening she seemed to have some working of Heart, being a Bed, I bid her seek the Lord; she said, she had, and he has heard my prayer many a time, and answered me, I said how has he answered you? She said by this place of Scripture, I will be thy God, and I hope God will not take me away, before my Work be done; she has also answered me in this place, I will have mercy on whom I will have mercy; for a small Moment he has forsaken me, but with everlasting kindness will he gather me. Then she was very earnest with me to go to Prayer with her.

Another time she said to me, In Heaven there is nothing but Praises, Praises, Praises. She would be sometimes desiring she might not be found without the Wedding Garment, which is the Righteousness of Christ.

A little before she was took Sick, she would speak of this Scripture in Job, he hath found a Ransom. A few Days before her illness she said to me, this Scripture is come into my Mind, he will have Mercy, on whom he will have Mercy, and he will have Mercy on me.

The Day she was took sick, which was the first of December. She rehearsed the same Place, and said, he has had Mercy upon me, She spoke little of her sickness, for she seem'd to have her Spirits much seized.

The Sabbath-day Evening, She said to me, Mother, I hope the Lord will restore me to do that work he has for me to do, for he who has begun, will perfect it, that word is come into my Mind. He that gathered much has none over; and he that gathered little had no lack. Her mentioning that scripture, has and does give me much satisfaction, for I have been made to see that though she had lived to gather little Grace, yet she should stand compleat in the perfect Righteousness of Christ, if she had lived many Years to bring Glory to God.

From this time to the Thursday following, in which she dyed, She spake but little, but slept till the Wednesday Night, She grew very restless, the Thursday Worse; it was the 4th day that She had been Blind, She called to me and said, I do begin to see now, her Eyes being fast, I said to her, what with the Eyes of your Mind? She said, Yes, yes, I said what do you see? She said, I see Christ hanging on the Tree, some things she said softly, her Spirits being spent. A little after I said to her does God lift up the light of his Countenance upon our Soul? She said, I hope he doth. I asked her are you willing to go to Christ? She answered I hope I am. The Agonies of Death being upon her, the last sensible Word she spoke to me, was, Pray for me, desiring also to Pray for her, and then had some Flashings of Lightness, as She grew Weaker and Weaker. She lay very still all the while her Father Prayed by her, and about Eleven Clock, She fell asleep the 7th of December, 1701. Aged Six Years, Eleven Months and Three Days.

These following Letters are of Cartaret's own Indicting

Dear Miss Gregory.

January, 169

I thank You for all your Kindnesses to me when I was in London. Desiring that GOD would make you to Believe, that all his Ways are Ways of Pleasantness, and all his Paths are Peace to your Soul. Oh! that God may make you like a water Garden, that You may say, Come thou South-wind, and come thou North-wind Blow upon my Garden, that the Spices thereof may send forth their pleasant Smell, that my Beloved may come into his Garden, and Eat his pleasant Fruit. Oh that God would make You to believe that he is not only a God hearing Prayer, but will deliver thee that Call upon him: And I beg of God he will make You Remember Your Creatour in the Days of Your Youth, that Your Evil Days come not, nor the Years draw nigh, in which You may have no Pleasure in them. Honour your Father and Mother, that your Days may be long upon the Earth, that you may mind Death, and your precious Soul.

Cartaret Rede.

Dear Miss,

January, 169

I Write to You a few Lines, desiring the Lord to Pardon all Your Iniquities, transgressions and Sins, and I hope God will give You Grace to believe that Christ died for Your Sin, and rose again for Your Justification, that he will make You Good betimes, and give You a Spirit of Grace add Supplication Writing his Law in Your Heart and putting it into Your inward Parts. And, Oh, that God would give You a due Sight and Sense of Sin, and of Your Undone state without Christ. Oh, that God would make You to Chuse that good Part as Mary did, that Your Soul may be led to the Waters, that it may be satisfied; For he satisfieth the longing Soul, and fills the Hungry Soul with Goodness; but the Rich he seeth Empty away. And so I remain Your Loving Friend,

Cartaret Rede

Isabel

Isabel,

MY Brother being to come to London, I was willing to Write these few Lines, desiring the Lord to strengthen and give You a Spirit of Grace and Supplication making a true Believer in the Lord Jesus Christ; that he will write his Law, in Your Heart, and put it into Your inward parts. Oh, that God would give You a Heart to Love him, to Obey him, and Obey him, as long as You Live. Oh, that God would make You believe that Scripture, I have prayed for you, that your Faith fail not, that when the Bridegroom comes, you may be ready, and go in with him to the Marriage. If God please to make You to believe the scriptures, in what the Prophets hath Written: I desire the Lord make you to believe what a Blessed thing it is to be the Lord's.

Cartaret Rede.

Dear Brother,

March, 3d, 1699,

Thank You for all Your Love to me while You were here, I hope the Lord has been Gracious to You, in giving You a sense of sin, and of Your own Corrupt Heart; that he may give You an Inheritance among those that are sanctified by the Lord will take away the Heart of stone that is in You, and give You a Heart of Flesh; and make all his Ways Pleasantness, and his Paths peace to Your soul, that You may have Repentance unto Life, if it be the blessed Will of God; and make You Good betimes: For it is a dismal thing to Dye Your sins, and go to Hell for ever. But, Oh! that God would make You fit to Dye, that You may have that sentence pronounced, Come ye Blessed of my Father, inherit the Kingdom prepared for you before the Foundation of the World, so hoping I shall hear from You, I remain,

Your Loving Sister

Cartaret Rede.

Narratives of this Nature being by the World generally Esteemed incredulous, I set my Testimony to the Truth of the foregoing Narrative,

John Rede.

The



The Glorious Lover.

A Dialogue between Divine Love, and Worldly Lust; Discovering the Deceitfulness of Sin, in Alluring the SOUL from the Ways of Piety, to its Ruin and Destruction. And on the contrary, the Love of Christ Engaging it to an early Embrace of Heavenly Invitations, in Order to a well grounded Hope of Everlasting Salvation.

Divine Love.

Sweet Soul, pray stop, let Wildom Drop
 A Word becoming Kings,
 Pray be inclin'd to bend you Mind
 Unto Celestial things.
 I beg your Love for things above,
 Nay, all your Pow'rs I claim,
 I would adorn your Youthful Morn,
 And Crown your Early Fame.

World

Worldly Lust.

ould any Thought to mind be brought;
That interrupts your Quiet,
all Young ones Weep, disturb their sleep,
Desert their needful Diet?
h, drink in Plate, and recreate
Your lively youthful Spirit,
ek gallant things, delight for Kings,
Which may proclaim your Merit.

Divine Love.

hile Flesh pretends these pleasing Ends,
Its black Design it hides,
t pray awake, for Jesus's sake,
While Day of Grace abides,
esh lulls its Guest between her Breasts,
Repentance to expel,
t deadly Charms are in its Arms,
Its Guests go down to Hell.

Worldly Lust.

hat strange Conceits, what silly Gheats,
Would drive thy Joys away,
ese Preachers tell but dreams of Hell,
And of the Judgment Day.
u'll ne'er do well till Mirth expel;
Such sullen Thoughts as these,
weet Musick brings, come. Dance and Sing,
Eat, drink, and take your Ease.

Divine Love.

ese Childish Toys may make a Noise,
To please the Worldly Heart,
tall the while, they but beguile,
Nay, Wound the better Part.
e Glimpse of Love sent from above,
This foolish Joy transcends,
om Grief 'twill raise to height of Praile,
When that in Torments ends,

F

Worldly

Worldly Lust.

Shall Worldly Minds on gallant Minds,
 Such deep Impressions make,
 That for the sound of Things profound,
 They Joy in hand forsake.
 This Day invites to rare Delights,
 And all who do design,
 Fortunes to raise, and so gain Praise,
 Embrace these Paths of mine.

Divine Love.

Alas! at length, you'll lose your Strength;
 Mirth, Beauty, Sport, and Pleasure,
 And then too late, lament your State,
 Your mispent Time and Treasure.
 They'll take them wings and leave the things,
 With Venom, Guilt, and Smart.
 Then while 'tis Day, I humbly Pray,
 Chuse *Mary's* better Part.

Worldly Lusts.

Are such things fit, to Clog your Wit,
 Which bravely now aspires,
 Such Doatings leave, till Age bereave
 Of Heart, and warm Desires,
 Your budding Spring, prompts you to Sing,
 And in a Warbling Strain.
 With Amorous Odes, and Courtly Modes,
 Your Soul to Entertain.

Divine Love.

Such frothy Freaks, aloud bespeaks,
 How slightly Youths esteem,
 How hardly brought to turn a Thought;
 From Objects thus deprav'd,
 Though Jesus crys, Oh! fix your Eyes,
 On me, and be you sav'd.

Worldly Lust.

Such Looks may grace a Wither'd Face,
 Or some grave Cloister'd Nun,

But they are Blots, not Beauty Spots;
Where Pleasure's ju't begun.
Pish, rather prize fine Comedies,
And rare Romances use,
Make your Resorts to Noble Sports,
And gallant Interviews.

Divine Love.

What Pity 'tis, such Truth as this,
With Heav'n born Souls should take;
While Jesus stands, with stretch'd out Hands,
Rich Overtures to make.
Gold try'd with Fire, with rich Attire,
Do your Acceptance crave,
A Crown of Bliss, prepared is,
Which never end shall have.

RELATION XV.

G: M. began to look Heaven-ward in his Youth, and had Convictions upon him at Twelve Years of Age; he had been engaged in vicious Courses, but now, God broke in upon his Soul, I like an Armed Man, and Sin appear'd in its Colours to him, and as ugly as the Devil; then his beloved Sin of Gaming, was an Abomination to his Thoughts, so that he cloathed himself in Dust and Ashes, and as one, unworthy to tread upon God's Ground, and had not God ordered it so, that the first Sermon he heard after this great Conviction, was upon that Scripture, 1 Timothy 1. 15. This is a Faithful Saying, and worthy of all Acceptation; that Christ Jesus came into the World to save sinners, of whom I am Chief, he had even fallen into Dispair; but the Thoughts of God's having Mercy upon the chiefest of sinners, did a little support his Soul, and gave him hopes of a Possibility of being saved.

This put him upon strong Groans and Prayers, that the Lord would pity him and give him a Blessing; that he would have Mercy on him without which, he must be eternally miserable. And so he continued in the Way of Duty, Reading, Praying, and enquiring what he should do to be saved; resolving thus to do all his Days.

And now, Farewel all Sports and Vanity, the great Business of minding his Soul, now swallows him up, and after a while, he had a little more peace than he had; but upon waiting upon the means, he was convinced that all this would not do, without the Righteousness of Christ, and he was deeply sensible of the absolute Necessity and Excellency of the blessed Redeemer; and was brought off from his own Righteousness, to admiring and adoring that of his Saviour.

And it is true indeed, (said he) that Christ hath done and suffered such things for thee, O my Poor, Vile, Odious Polluted Soul! Add wilt thou not love him now? O think a little, What put him upon all this? Was it any self-Interest? Is he any Gainer by thee? He got nothing but Grief, Pain, and Death.

O my Soul, it was Free, Pure, and uninterested Love that caused him to do, and suffer what he did.

Consider again, O my Soul, What Cause was there that he should make thee a Partaker of the Benefit of his Blood? What wast thou, but a loathsome Sinner? And yet wilt thou not love him? O Lord, I am ashamed of my own Heart, that I cannot raise it to the highest Pitch of Admiration of that infinite, Boundless Love. Oh! that I could feel thee warming my Heart, with that quickning Blood that thou didst shed upon the Cross. O what Love is like to that? Oh! my Soul, it was shed for thee; who was an Enemy, a Rebel, a Despiser of Christ.

Awake, O blessed Spirit, and blow upon my Soul, and kindle a Fire therein, which may burn with Love to Christ to all Eternity. Amen, Amen.

And now it appeared by some Letters of his, that his Bowels yearned after his Friends, who seemed careless of their Salvation; some of whom began to abuse him for his seriousness, to deride his Strictness, and jeer at his Piety; I shall give you a Taste of his Spirit, I cannot do it in Warmer Words than his own, which are as followeth.

The Substance of a Letter, written to one of his Friends in Bedfordshire, in the Year 1699.

Cousin,

Yours I received, but whether I dare thank you for it, I know not; for truly, I cannot express the trouble that has seiz'd upon my Spirits: Oh, my Bowels! my Bowels! they Yearn towards thee; I am pained, yea, I am pained, when I think upon my Condition; What shall I do for thee? What shall I say unto thee? I could be contented, that these Lines were Writ with my very my Hearts Blood, so that they might affect thee. — Oh, I had rather Dye than receive such another Letter from thee; I could not relish it, it was bitter, I could not see the Name of dear Jesus in it. How could I think of our blind Superstition, and not mourn and lament over a dead Soul? You say you are sorry, and you are troubled; What is the Matter? Are you troubled that I concern myself about my Soul, and about Yours? You would not trouble your self about these things now; if not now, when will ye? At the Hour of Death, at the Day of Judgment. Oh, then it will be too late! Oh, now or never! Delays are Dangerous. O Eternity, Eternity, Oh, where shall your and my poor Soul dwell to all Eternity? Oh! either in Heaven, or in Hell: either with Christ or with Devils.

The Soul that Sins, shall Dye; your Debt is great, the Justice of God must be satisfied, and nothing can do it but the Blood of Christ! O for this precious Jesus, and altogether lovely. I would not for ten thousand Worlds quit my share in him. And in that which is the Matter you fear, you complain that I have left the Ways of our Fore-Fathers; I fear you take the shadow for the Substance. What is the Cross in Baptism, without the Baptism of the Spirit? What good will Bowing at the Name of Jesus do them, that persecute him in his Members, and have him not formed in their Hearts. Oh, that God would cut asunder your false Hopes, if Christ were in you, you would rejoyce to think that he hath been at Work in my Soul. Was I born with these Principles you read in my last Letters? I am sure, I was once of another Mind than now I am; but blessed, yea, admired be Free Grace, which hath made me to differ from my self, and others. I am afraid, you understand not my meaning, when I speak of Love to God and Regeneration; as long as I concerned my self about the World, and not my Soul, you kindly entertained my Letters; but no sooner did I speak of Repentance, and the Affairs of our poor Never-dying Souls, but then you are troubled and cannot bear it. I tell you, I lay Dead for several Years, and then I had a gracious Wound from my dear GOD, which made me cry out, Where am I? I am undone, I am undone, my Sins will Damn me. Oh, what shall I do for a CHRIST, &c. — At this Rate he goes on Writing many Letters with all Breath. A Divine Spirit!

He had a strong Impression upon his Mind, of the Nearness of his End, for about half a Year before he dyed; and he was much above the Fears of Death, and from a deep Sense of the reality of invisibles, and his Propriety in them, he thought long for Possession, and he could say, I desire to be dissolved and be with Christ. On the Lord's Day before he dyed, he was in an Extasie of Comfort, and felt what those Joys unspeakable in Believing meant.

The Minister that gives this Relation of him, says, That he went to Visit him, and found him taken up with Heaven, that he wondred at himself; I am saith he, so overcome with the Love of Christ, and the Glory of Heaven, that all manner of Fear is hid from my Eyes, and I cannot so much as think of Hell, or if I do, it is with joy that there is no Condemnation to them that are in Christ Jesus.

But what do you think of these things? Is it possible that they should be Delusions? Oh, Sir, beseech you to be faithful to me, and tell me, as you will answer it at the Bar of God, what you judge of my State; I would not for a World, be now in a Fools Paradise; I desired earnestly to discourse with you, because I expect to loose the use of my Reason, and am not like to be capable of speaking my Mind hereafter: And then he intreated him to give him a Funeral Sermon.

And this he spake with as much Chearfulness as can well be imagined; discoursing of Death as the most desirable thing; Oh, says he, that I were but ten times sicker, I have a desire to dye; I am ill, but I wou'd be ill to purpose; Oh, dear Jesus, I long to be with thee.

The next Day, his Distemper grew much upon him, and began a little to impair his Intellectuals, and yet by Fits, would speak excellently of Divine things. Being asked whether he was willing to dye? He answered him, That Eternity was too little for him to praise God in, for his rich Mercy to such a poor Creature as he was, that the Lord should prepare such an Inheritance for him among the Saints in Glory. Being very ill, he said, What if I should live Two Hours, or 2 Days, What is that to Glorious Eternity? Death! What is it but a Porter, to open the Gates of Heaven to me? What is all the World, to that Crown which I shall receive. Being asked how he did, he answered, very well; No says one,

you are very ill; he reply'd, I know I am sick, but I say I am well, because I am as God would have me to be. After this, he was very still and quiet, while the Minister Read to him, and seem'd to be much pleas'd at the Reading of the LIV. and LVth Chapters of *Isaiah*, and gave a very rational Account of many Spiritual Questions that were put to him, and very desirous that the Minister should pray with him.

Two Days after he was taken speechless for many Hours, but his Friends pra'ing by him, he recovered the use of his Speech again, and could speak that they might well understand him; the Minister then asked him, how he did? He answered, yet alive.

After a considerable Pause, he cryed out, Gracious Father, thy Will be done! Then the Minister discours'd with him out of several Scriptures which spake of the blessed State of the Saints in another World, and when he asked him whether he did understand him, he said, Yes, and sometimes Wept for Joy. And now the Symptoms of approaching Death came upon him, scarce any Pulse and a Dying Sweat, and the last words which he was heard to speak, were Glory, Glory. After that he continued in very great Agonies, and his Pains were strong, till about Eleven at Noon, and then he slept in Jesus, being exceedingly lamented by all that were acquainted with him.

RELATION XVI.

H. B. was born in *Holland*, of very Religious Parent, whose great Care was to instruct their Child, and to present her to the Minister of *London*, to be instructed and Catechized; and

pleased God to bless this pious Education, and good example of her Parents, to the good of her Soul, so that she had a true Savour and Relish of what she was taught, and made an admirable use of it in time of need. She was very dutiful to her Parents, and of a sweet humble Temper, and the Power of Religion was so imminent in her, that she did not only Comfort the Hearts of her Parents, but was the Admiration of all that were Witnesses of God's Love unto her, and may well be proposed as a Pattern, (not only to Children, but to Persons of riper Years. She continued in a course of Religious Duties for a considerable time, so that her Life was more excellent than many Christians; but in her last sickness, she excelled herself, and her Deportment was so admirable, that partly through Wonder and Astonishment, and partly through Sorrow, many observable things were past by without committing to Paper, which deserved to have been written in Letters of Gold. But except of these which follow, as some of many, which were taken from her dying Lips, and first published by religious and Judicious Persons in Dutch, and afterwards translated for the Benefit of English Children.

In 1664. When the Pestilence raged so much in Holland, this sweet Child was smitten, and as soon as she felt her self very ill, she broke forth into some divine expressions, saying, If thy Law were not my Delight, should perish in mine Affliction; her Father coming to her, said, Be of good Comfort, my Child, for the Lord will be near to thee and us, under this heavy and sore Tryal, he will not forsake, though he chasten us. Her Father, said the Child, Our heavenly Father hastens us for our Profit, that we may be Partakers of his Holiness; No chastisement for the present seemeth to be joyous, but grievous, but afterwards it yields the acceptable Fruits of Righteousness to them that are exercised thereby; the Lord is now chastising me upon my sick Bed, I hope he will bless it so to me, as to cause me to yield to me that blessed Fruit, according to the riches of his Mercy, which fail not. After this, lifting her Eyes to Heaven, she said, Be merciful to me,

O Father, be merciful to me, according to thy Word. Then looking upon her sorrowful Parents, *She* spake thus, It is said, Cast thy Burden upon the Lord and he will sustain thee, and he will never suffer the Righteous to be moved; therefore, my dear Father and Mother, cast all your Care on him, who causes all things to go well that do concern you. Her Mother said, O my dear Child, I have no small comfort from the Lord in thee, and the Fruit of his Grace, whereby thou hast been so much exercised into Godliness, in reading the Word, in Prayer and gracious Discourse, to the Edifying of thy self and us; the Lord himself who gave thee to us, make up this Loss, if it be his Pleasure to take thee away from us. Dear Mother, says she, though I leave you, and you me, yet God will never leave us, for it is said, Can a Woman forget her sucking Child, that she should not have Compassion of the Fruit of her Womb, yet will I not forget thee; Behold, I have graven thee upon the Palms of my Hands. O comfortable Words, both for Mother and Children! Mark, dear Mother, how fast the Lord keepeth and holdeth his Children, that he doth grave 'em even upon the Palms of his Hands: though we must part, yet God Will never depart either from me or you.

Being weary with much speaking, she desired to rest a while; but after a little time awaking again, her Father asked how it was with her; she made no direct answer, but asked what Day it was; her Father said, it was the Lord's-day: Well then, says she, Have you given up my Name to be remembered in the publick Prayers of the Church? Her Father told her, he had. I have learnt says she, that the effectual fervent Prayers of the Righteous availeth much. She had a very high Esteem for the faithful Ministers of Christ, and though young, was very much concerned for the Interest of God and Religion, for Gospel Ministers, and for the sinners and for the decay of the Power of Godliness in her own Country. Her Father finding her in an Extraordinary Passion of Weeping, asked her, what was the Cause of her great Sorrow? She answered, have I not cause to

Weep

Weep, when I hear that Mr. de Wit was taken sick this Day in his Pulpit and went home very ill? Is not this a sad sign of God's displeasure to our Contry, when he smiteth such a faithful Pastor? She had a high Value for God Almighty, and could speak in David's Language: Whom have I in Heaven but thee, and there is none on Earth that I can desire in Comparison of thee. He was much lifted up above the Fears of Death, what was the meaning of such Expressions as these? *O how longing, Even as the Hart panteth after the Water Brook, my Soul panteth after thee, O God; for God, the living God, When shall I come and appear before God?*

She was a great Hater of Sin, and did with much Grief, and self Abhorrency, reflect upon it: How often would she cry out; Behold, I was shapen in Iniquity, and in sin did my Mother conceive me; and I was altogether Born in Sin! That Scripture was much in her Mouth, The Sacrifice of God is a troubled Spirit; a broken and contrite Heart, O God, thou wilt not despise. Afterwards, she desired to Rest, and when she had slumbred a little, she said, O dear Father and Mother, How weak do I find my self? My dear Child, says her Father, God will in his tender Mercy strengthen thee in thy Weakness. Yes, Father, says she, this is my Confidence, for it is said, the bruised Reed will he not break, and the smoking Flax will he not quench. She then discours'd excellently of the Nature of Faith, and desired the Eleventh of the Hebrews to be Read to her; at the Reading of which, she cryed out, O what a stedfast, loyal Faith was that of Abraham, which made him offer up his own and only Son; Faith is the substance of things hoped for, the Evidence of things not seen. Her Father and Mother hearing her Excellent Discourse, and seeing her admirable carriage, burst out into abundance of Tears. Upon which, she pleaded with them to be patient, and content with the Hand of God. Oh said she, why do you weep at this rate over me, seeing I hope, you have no reason to question, but if the Lord take me out of this miserable world, it shall be well with me to all Eternity? You ought to

to be well satisfied, seeing it is said, God is in Heaven, and doth whatsoever pleaseth him; and do we not pray every day that the Will of the Lord be done upon Earth as it is in Heaven? Now, Father, this is God's Will that I should be upon this sick Bed, and of this Disease, shall we not be content when our Prayers are answered, would not your extream Sorrow be murmuring against God, without whose good Pleasure nothing comes to Pass. Although I am struck with this sad Disease, yet because it is the will of God, that doth silence me, and I will as long as I live, pray that God's will may be done, and not mine.

Seeing her Parents still much moved, she farther argued from the Providence of God, which had a special Hand in every common thing, much more in the Disposal of the Lives of Men and Women: Are not two Sparrows sold for a Farthing, and not one of them falls to the Ground without our Heavenly Father? Yea, the Hairs of our Head are all numbred, therefore Fear not, ye are of more Value than many Sparrows. Adversity and Prosperity are both good, some things seem evil in our Eyes, but the Lord turns all to the good of them that are his. And speaking particularly of the Plague; Doth not the Pestilence, said she, come from God? Why else doth the Scripture say; shall that be evil in the City which I have not sent? What do those People mean, that the Lord the Creator and Ruler of the Air, and are not the Elements under his Government? And if they say, it comes from the Earth, hath not God the same Power and Influence upon that too? What talk they of a Ship that comes from Africa; have we not read long ago, together out of Leviticus 26. 25. I shall bring a Scourge upon you, and avenge the Quarrel of my Covenant; and when you are assembled in the Cities, then will I bring the Pestilence in the midst of you.

After this, having taken some little Rest, she said: Dear Father and Mother, consider, That whether in Life or death a Believer is Christ's, who hath Redeemed us by his own precious Blood, from the Power of the Devil.

Devil. 'For none of us Live to himself; For whether we Live, we Live unto the Lord, and whether we die, we die unto the Lord; whether then we Live or dye we are the Lord's. Be comforted then, for whether Live or die I am the Lord's; O why do you afflict our selves thus! But what shall I say? With weeping I came into the World, and with Weeping I must go out again. O my dear Parents, better is the day of my death than the day of my Birth. When she had thus encouraged her Father and Mother, she desired her Father to pray with her, and to request of the Lord, that he might have a quiet and peaceable Passage into another World.

After her Father had prayed for her, he asked her, whether he should send for a Physician, she answered, by no means, for now I am beyond the help of Doctors. But, said he, My Child, we are to use the ordinary means appointed by the Lord, for our help, as long as we live, and let the Lord do what seemeth good in his Eyes; But, said she, Give me the Heavenly Physician, he is the only helper? 'Doth not he say, Come unto me all ye that are Weary and heavy Laden, and I will give you Rest; doth he not bid us call upon him in the Day of distress, and he will deliver us, and we shall glorify him; therefore, dear Father, call upon him yet again for me. About this time, a Christian Friend came to Visit her, who was not a little comforted when he heard and saw much of the Grace of God appear in a poor young thing, which so far affected him as to draw Tears of Joy and Admiration from him and her Conversation was Instructing, that he could not but acknowledge himself greatly Edified and Improved thereby.

She was much above the Vanities of the World, and took no pleasure at all in those things which usually take up the heart and time of young People. She said she was grieved and ashamed both for Young and Old, to see how they were upon Vanity, and how foolishly they spent their days. After some rest her Father asked her again how she did, and began to Express some-
what

what of that Satisfaction and Joy that she had taken in her former diligence, in Reading the Scripture; her dutifulness to her Parents, and that great Progress which she had made in the ways of God; Upon which she humbly desired to own God and his Kindness in her Religious Education, which she said, she esteemed more than ten thousand Guilders, for thereby I have learned, says she, to comfort my self out of the Word of GOD which all the World besides, could not afford. Her Father perceiving she grew very Weak, said, Child, I see thou art very Weak; It is true, Sir, said she, I find my weakness increased, and I see your Sorrow increasing too, which is part of my Affliction; Be content I pray you, it is the Lord that doth it, and let you and I say with David, 'Let us fall in' to the Hands of the Lord, for his mercies are great.

She laid a great Charge upon her Parents not to be grieved for her after her Death; Urging that of David upon them, while the Child was sick he fasted and wept, but when he died, he washed his Face, and sat up and eat, and said, 'Can I bring him back again from Death? I shall go to him, but he shall not return to me? Should I grieve you to say after my Death; Our Child is well for we know it shall be well for them that Trust in the Lord.

She laid a more particular and Strict Charge upon her Mother, saying, Dear Mother who have done so much for me, you must promise me one thing before I die; and that is, that you will not sorrow over me much for me; I speak this to you because I am afraid of your great Affliction, consider other Losses what they have been; Remember Job, forget not what Christ foretold, 'In the World you shall have Tribulation, but be of good Cheer, but in me ye shall have Peace. And must the Apostle suffer so great Tribulation and we suffer none? Did not Jesus Christ, my only Life and Saviour, sweat drops of Blood? Was he not in bitter Agony, Mocked, Spit upon, Nailed to the Cross and a Spear thrust through his blessed Side, and all this for my Sake, for my stinking Sins sake? Did he not

My God, my God, Why hast thou forsaken me? did not Christ hang naked on the Cross to purchase for me the garment of Salvation, and to Cloath me with his Righteousness, for there is Salvation in no other name.

Being very feeble and weak, she said, O that I might sleep in the Bosom of Jesus, and that till then he would strengthen me; O that he would take me into his Arms as he did those little Ones, when he said, 'Suffer little Children to come unto me, for of such is the Kingdom of Heaven; and took them into his Arms, and laid his Hand upon them and blessed them. I Lie here as a Child, O Lord, I am thy Child, receive me into thy gracious Arms! O Lord, Grace, Grace, and not Justice! for if thou shouldest enter into Judgment with me I cannot stand, yea none living should be just in thy Sight. After this she cryed out, O how faint am I? But fearing that she should dishearten her Mother, she said, While there is Life, there is Hope; if it should please the Lord to recover me, how careful would I be to please you in whatsoever you would require of me. And now she seemed to receive strength again, but laboured to spend it all for the Awakening, Edifying and Comforting those that were about her; but her chiefest endeavour was to support her dear Parents, and prevent their extraordinary Grief, and to comfort them out of the Scriptures, telling them, That we knew that all things did work together for the good of them that did love God, even to those which are called according to his Purpose. O God establish me with thy free Spirit? Who shall separate us from the Love of Christ; I am perswaded that neither Life nor Death, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature, shall separate us from the Love of God, which is towards us in Christ Jesus our Lord, My Sheep, saith Christ, hear my Voice, and I know them, and they follow me, and I give unto them eternal Life, and they shall never perish, and no Man shall

shall pluck them out of my Hands. My Father who gave them me, is greater than all, and none shall pluck them out of my Father's Hands. Thus she seemed to retain a Holy Confidence in God, and an Assurance of her State, as to another World.

When she had a little refreshed her self with Rest, she burst forth with abundance of Joy and Gladness of Heart, with an Holy Triumph of Faith, crying out, 'Death is swallowed up in Victory: O Death, where is thy Sting? O Grave, where is thy Victory; The Sting of Death is sin, and the strength of Sin is the Law, but thanks be to God which giveth us the Victory, through our Lord Jesus Christ

That she might support her Friends, she still insisted upon that which might take off some of their sorrow, by urging the Necessity of Death. We are from the Earth, and to the Earth we must return; Dust is the Mother of us all; the Dust shall turn to Dust from whence it is, and the Spirit to God that gave it. Then she discours'd of the shortness of Man's Life; O what is the Life of Man! The Days of Man upon Earth, are like the Grass, and as the Flowers of the Field, so he flourisheth, the Wind passeth over it, and it is no more, and his place knows him no more.

She farther urged the sin and sorrow that do attend us in this Life, and the longer we live, the more we sin; now the Lord will free me from that sin and sorrow. We know not the Thoughts of God, yet do we know so much, that they are Mercy and Peace, and do give an expected End. But what shall I say? My Life will not continue long, I feel much weakness; O Lord, look upon me graciously, have pity upon my weak distressed Heart; I am oppressed, undertake for me, that I may stand fast and overcome. She was very frequent in spiritual Ejaculations, and said, it was no small Comfort to her, that Christ had said, *I will pray the Father, and he shall give you another Comforter; Do not* leave

leave me, O Lord, but continue with me, till my Battle and Work be finished.

She had very mean thoughts of her self, and her own Righteousness, crying out, None but Christ, without thee I can do nothing; Christ is the true Vine; O let me be a Branch of that Vine: What poor Worms are we? O dear Father, how lame and halting do we go in the ways of God and Salvation?

We know but in part, but when that which is perfect is come, then that which is imported shall be done away; O that I had attained to that now; but what are we in our selves, not only weakness, but wickedness; for all the Thoughts and Imaginations of Man's Heart, are only evil, and that continually; We are (by Nature) Children of wrath, and are conceived and born in Sin and Unrighteousness; Oh! This wretched and Vile thing, SIN: But Thanks be to God who hath Redeemed me from it.

She Comforted her self and her Father, in that great Scripture, *Romans VIII.* 'Ye have not received the Spirit of Bondage again to Fear, but ye have received the Spirit of Adoption, by which, ye cry Abba Father; It is the Spirit that witnesseth with our Spirits, that we are the Children of God; and if Children, then we are Heirs, Heirs of God, and joint-Heirs with Christ. You see then, Father, that I shall be a Fellow-Heir with Christ, who hath said, In my Father's House are many Mansions; if it were not so, I would have told you, I go to prepare a Place for you; I will come again, and take you to my self, that where I am, you may be also. O Lord, take me to thy self; Behold, dear Mother, he hath prepared a Place and Dwelling for me. Yea, my dear Child, said her Mother, He will strengthen you with his Holy Spirit, until he hath fitted and prepared you fully for that Place which he hath prepared for you. Yea, Mother, It is said in the

LXXXIV, *Psalms*, How lovely are thy Tabernacles, O Lord of Hosts, my Soul doth Thirst and long for the Courts of the Lord; one Day in thy Courts is better than a Thousand; yea, I had rather be a Door-Keeper in the House of God, than dwell in the Tents of the Ungodly. Read that Psalm, dear Mother, wherewith we may comfort one another, as for me, I am more spent, and draw near my last Hour.

Then she desired to be prayed with, and begged that the Lord would give her an easy passage. After this, she turned to her Mother, and with much affection, she said, Ah, my dear and loving Mother, that which cometh from the Heart, doth ordinarily go to the Heart; once more, come and Kiss me before I leave you.

She was much concerned about the Souls of the rest of her Relations, and laid a particular charge upon her Father, to do what he could possibly to bring 'em up in the Fear of God. Oh! says she, Let my Sister be trained up in the Scriptures, and Catechizing as I have been; I formerly wept for my Sister, thinking she would dye before me, and now she weeps for me; and then she kissed her weeping Sister.

Also she took her young little Sister in her Arms a Child of Five Months Old, and kiss'd it with much Affection, as if her Bowels had moved within her, and spake many Affectionate words to her Parents and the Children. Her Father bid one take the Child from her, because of the hazard of that fiery Distemper, and bid his Daughter take it from her, for he had already too much to bear: Well Father said she, did not God preserve the three Children in the fiery Furnace; and did you not teach me that Scripture. When thou passest through the Fire, thou shalt not be burnt, neither shall the Flames kindle upon thee.

She had a very strong Faith in the Doctrine of the Resurrection, and did much solace her self with

with those excellent Scriptures, which speak of the happy State of Believers, as soon as their Souls are separated from their Bodies, and apply'd them excellently to her own Use; yea, incomparably above the common Reach of her Age and Sex; as it in 1 Cor. 15. 11. Was a great support to her. The Body is sown in Corruption, but shall be raised incorruptible; it is sown in Dishonour, it shall be raised in Glory; it is sown in Weakness, but it shall be raised in Power, which she thus sweetly applied; Behold, this it is, and thus it shall be with my poor mortal Flesh. Blessed are the Dead which dye in the Lord, because they rest from their labours, and their Works follow them. The righteous perish, and none layeth it to Heart; and the Upright are taken away, and no Man regardeth that they are taken away from the evil to come, they shall enter into peace, they shall rest in their beds, every one who walked in their Uprightness.

Behold, now Father, I shall rest and sleep in that bed-chamber.

She then mentioned that of Job, I know that my Redeemer liveth, and that he shall stand at the latter end upon the Earth; and though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God, whom I shall see for my self, and my eyes shall behold, and not anothers, though my reins were consumed within me. Behold, now Father, this very Skin, and this very Flesh which you see, shall be raised up again; and these very eyes which are now so Dim, shall on that Day behold my dear and precious Redeemer; Albeit the Worms eat up my Flesh, yet with these Eyes shall I behold God, even I my self, and not another for me.

She likewise quoted John 5. 28. Marvel not at this, for the Hour is now coming, when all that are in their Graves shall hear his Voice, and come forth, those that have done good, to the Resurrection of

of Life: See, Father, I shall rise in that Day, and then shall I behold my Redeemer; then shall he say, Come, ye blessed of my Father, inherit the Kingdom prepared for you, from the Beginning of the World. Behold, now I live, yet not I, but Christ liveth in me; and the Life that I now live in the Flesh, is by the Faith of the Son of God, who loved me, and gave himself for me; I am saved, and that not of my self, it is the Gift of God, not of Works that no Man should boast.

My dear Parents, now we must shortly part, my speech faileth me; Pray to the Lord for a quiet end to my Combat.

Her Parents reply'd, Ah! Our dear Child, how sad is it to us, that we must part? She answered, I go to Heaven, and there we shall find one another again; I go to Jesus Christ. Then she comforted herself, to think of seeing her dear Brother and Sister again in Glory; I go to my Father Jacob, who did so much cry and call upon God, to the last Moment of his Life; and to my little Sister, who was but Three Years old when she dyed; who when we asked her whether she wou'd Dye; Answered yes, if it be the Lord's Will; but I know that I shall dye, and go to Heaven, and to God. O how so small a Babe, had so much Understanding given it, to behave it self every way, and in all things so submissively to the Will of God, as if it had no Will of its own; but if it be the Will of God, it is nothing of her own, but what was the Will and Pleasure of God.

And therefore, dear Father and Mother, give the Lord thanks for this free and rich Grace, and then I shall the more gladly be gone. Be gracious then O Lord, unto me also, be gracious to me; Wash me thoroughly from my unrighteousness, and cleanse me from my Sin.

After this, her Spirit was refreshed with the sense of the Pardon of her sins, which made her cry out, O how do I long to dye? The Apostle said, in this Body

dy, we earnestly sigh and groan, longing for our house which is in Heaven, that we may be cloathed therewith: Now I also lye here sighing, and longing for that dwelling which is above. In the last Sermon I heard, or ever shall hear, I heard this in the New Church, which is matter of Comfort to me.

Then she repeated several remarkable scriptures which were mentioned in that Sermon; afterwards she desired to be prayed with, that all her Sins might be forgiven by God, that she might have more abundant Faith, and the Assurance of it, and the Comfort of that Assurance, and the continuance and strength of that Comfort, according as her necessity requires; after which, she prayed herself. When Prayer was ended, she called her Father and Mother, and asked them, whether she had that time done any thing that did not become her? And begged of them to forgive her. They answered, That if all Children had carried themselves so to their Parents as she had done, there would be less Grief and Sorrow on all Hands than there is; and if any such thing hath escaped thee, we would forgive it with all our Hearts; you have done as becomes a good Child.

Her heart being quieted with her Peace with God and her Parents, she began to dispose of her books; particularly she intreated her Mother, to keep Mr. de Wit's Catechism as long as she lived for her sake; and let my little Sister, said she, have any other Books, for a Remembrance of me. She then said, she felt her Brist exceedingly pained, which, she knew that her End was very nigh. Her Father spoke as well as Grief would let him, telling her, the Lord would be her strength in the time of her Necessity: Yea, said the Child, The Lord is my Shepherd, altho' I pass through the Valley of the shadow of Death, yet will I fear none ill, for thou art with me; Thy Rod and thy Staff comfort me: And it is said, the
Sufferings

sufferings of this present Life, are not worthy to be compared with the Glory that shall be revealed in us. Shall I not suffer and endure, seeing my glorious Redeemer was pleas'd to suffer so much for me? O how was he Mock'd and Crowned with Thorns, that he might purchase a Crown of Righteousness for us? And that is the Crown of which *Paul* spake, I have fought the good Fight, I have finished my Course, I have kept the Faith; henceforth is laid up for me a Crown of Righteousness which the Lord, the Righteous Judge shall give me in that Day; and not only to me, but to all that love his Appearance. Ye are not bought with a Price, therefore glorifie God with your Souls and Bodies which are his.

Must not I then exalt and bless him while I have a Being, who hath bought me; yea, who hath bought me with his Blood. Surely, He hath borne our Grievs, and took our Infirmities, and was esteemed him stricken and smitten of God. But he was wounded for our Transgressions, and bruised for our sins. The Chastisement of our Peace was upon him, and by his stripes we are healed; and the Lord laid upon him the iniquity of us all. Behold the Lamb of God, which taketh away the sins of the World: That Lamb is Jesus Christ, who hath satisfied for my; so saith *Paul*, Ye are washed, ye are sanctified, ye are justified in the Name of our Lord Jesus, and through the spirit of our God.

My End is now very near, now I shall put on White Raiment, and be clothed before the Lamb that spotless Lamb, and with his Righteousness. Now are the Angels making ready to carry my Soul before the Throne of God; these are they who are come out of great Tribulation, who have washed their Robes, and made them white in the Blood of the Lamb. She spake this with a dying Voice, yet full of spirit, and of the Power of Faith. She farther discovered her lively assurance in the Word

Words of the Apostle ; We know, that if this our Earthly House or Tabernacle be dissolved, we shall have one which is built of God, which is Eternal in the Heavens, for in this we sigh for our House which is in Heaven, that we may be clothed therewith.

There Father, (said she) you see that my Body is this Tabernacle, which now shall be broken down ; my soul shall now part from it, and shall be taken up into the Heavenly Paradise, into that Heavenly Jerusalem : There shall I dwell, and go no more out, but sit and sing, Holy, Holy, Holy, Lord God of Hosts, the Lord of Sabaoth : Her last words were these, O Lord God, into thy Hands I commend my spirit ; O Lord, be gracious, be merciful to me a poor sinner ! And here she fell asleep in the 14th Year of her age ; having that which she often intreated of the Lord, a quiet and easy Departure, and the End of her Faith, the salvation of her soul.

A Morning HYMN of Praise.

COME let's adore this gracious Hand,
That brought us to this Light,
That gave his Angels strict Command
To be our Guard this Night.

When we laid down our weary Head,
And sleep seal'd up our eye,
They stood and watch'd about our Bed,
To let no harm come nigh.

Now we are up, they still go on,
And guide us through the Day,
They never leave their charge alone,
What e'er besets our Way.

And, O my soul, how many snares,
Lie spread before our Feet,

In

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In all our Joys, in all our Cares,
Some Danger still we meet.
Sometimes 'tis sin does us o'ertake,
And on our Weakness win,
Sometimes our selves our Ruin make,
And we o'ertake the Gin.
O save us Lord, from all those Darts,
That seek our Souls to slay.
Save us from Us, and our false Hearts,
Lest we our selves betray.
Save us, O Lord, to thee we cry,
From whom all Blessing spring,
We on thy Grace alone rely,
Alone thy Glory sing.

An Evening H Y M N of Praise.

Blessed, O Lord, be thy wise Grace,
That Governs all our Days,
And to the Night assigns its Place,
To rest us in our Ways.
If Work the Lab'ring Hand impair
Or thoughts, the Audious Mind,
Both are considered by thy Care,
Both fit Refreshments find.
Fit to Relieve their present State,
Fit to prepare the next
While we are taught to meditate
This plain and useful Text.
As every Night lays down our Heads,
And Morning ope's our Eyes,
So shall the Dust become our Bed,
And so we hope to rise.
To Rise and see that Glorious Light,
Spring from those Eyes of thine,
Not to be checkt by any Night,
But clear for ever shine.

REL A

RELATION XVII.

THE Account I shall give of *Charles Morgan*, a Pious young Gentleman, lately Deceased, shall be Collected, partly out of what he relates concerning himself, and partly from the Character given him in the Sermon that was preach'd at his Funeral.

Having always (said he) had the Happiness and Advantage of a pious Education, which my tender Parents took special Care and Pains to bestow upon me, and for which, I shall have cause to Praise God to all Eternity, the blessed Work of Regeneration was carried on in my Heart, secretly though not insensibly for several Years together; and the Holy and Blessed Spirit of God was now creating and forming my Soul. As long as ever I can Remember, I have been of a serious Temper and Disposition; owing partly to my Parent's early Instruction, partly to the Reading Books of Practical Divinity; but more especially to my Father's Preaching, which I constantly attended, and delighted in. And though I was, when first Affected with what I heard, so young as to have forgot many of the Sermons, with which it pleased God to Impress my Mind, yet several of the Subjects are (to this day) fresh upon my Mind, which I could mention with great Thankfulness, as Psalm L. xxii. 'Consider this, ye that forget God, lest I tear you in pieces, and there be none to Deliver. Psalm CXLIV. xv. Happy is the People whose God is the Lord. Psalm LI. x. Create in me a clean Heart, O God, and renew a right Spirit within me. John XIV. xxii. If a Man love me, he will keep my Words; and my Father will love him, and we will come unto him

- him and make our Abode with him. Romans
- VIII. xvii If Children, then Heirs; Heirs of
- God, and Joint-Heirs with Christ. Luke XV
- xx. Of the Prodigal Son, when he was yet a
- great Way off, his Father saw him, and had
- Compassion, and ran, and fell upon his Neck and
- kissed him.

There are besides these, many other Places which I remember so much of, as to say, they helped on my Conversion, though I cannot particularly relate them. These, with the Reading of some plain Tracts of Divinity, began to convince me of my fallen State, and to dispose me to a very great Thoughtfulness and Concern how I should be saved.

Whatever I read or heard, pointing to what I apprehended to be my Case, I applied to my self and looked upon every Word as directed to me: I hearkned to the Voice of a Minister as the Voice of God, whose Presence and Concurrence I was convinced of, in the smiling things discours'd of to my Condition. This would at sometimes excite such a sorrow for my sins, as made me burst out into Tears and form a Resolution to forsake my evil Ways, though alas, those Impressions were frequently but short in their continuance.

My Concern to conceal these things from others has sometimes driven me into the Fields, where under some Tree or Hedge, as I thought out of the Way and Reach of Observancy, I would spread my miserable Case before the Great God, begging of him to direct me what I should do. My constant and close attendance at School at that time made me too intent upon my Diversion when at Liberty; and so much was I taken up with close Trifling pleasures, I then set my Mind upon, and scarcely to allow my self time to Eat and Drink, much less to think of my Soul, God, or Eternity. In a careless Condition I sometimes continued a Month, or more, until it pleased God by some affecting

fecting Sermon to Revive my former Soul, and awaken me into a fresh thoughtfulness of the danger I was in ; then would I grieve and humble my self for forgetfulness of God, and my own Purposes ; the sense of little sins lay heavy on my Conscience : such as Lying, petty Oaths, and the like ; which were indeed the greatest Sins that I ever had been guilty of. Thus variable and unsettled, I lived for several Years together ; sometimes, under great Convictions, and at other times without any at all. At one time I would break loose from my Companions, and set my self to Prayer ; importunately desiring that God would teach me my Duty, and what I must do to become a Child of his. At another time, I would think I had done enough, and that I might rest satisfied, all was well with me ; upon which, I have been tempted to throw off my Concern about the Work of my Salvation, and to conclude, that I was safe, and really in a State of Reconciliation with God.

But after all this, it pleased God, so to Order it in mercy to my soul, that one Day, when all our Family was gone out, and I left in the House by my self, I sat down to the Reading of some good Book (the Title of which hath slipt my Memory) when all on a sudden, as if I had heard the voice of God speaking to me, I had a most Awful and dreadful representation of my Unregenerate State, of my Vileness and Sinfulness, and of the Judgments I lay exposed to : Apprehending that the Justice of an offended God was ready to Sieze me, I durst not look upwards, for there I thought I saw an Impartial Judge, and an incensed Majesty, whose Purity and Holiness, whose Greatness and Terrors, almost sunk me into Despair ; if I looked downwards, I saw the Gates of Hell open to receive me, and I thought my self just ready to fall into it every Moment ; I saw my self upon the brink of Eternity, and that, an Eternity of Woe and Misery, Then I could not forbear Admiring

ring the Patience and long suffering of God, who had spared me so long who had deserved Death a thousand times over, How did I loath and abhor my self for all my past Sins and Follies? And was almost heart-broken with the Thoughts of my Rebellion against God, and of my offending the best of Beings; How did it pierce my Heart to think of my abusing his Kindness, and despising his Law, in not hearkning to his repeated Imitations and Calls of Mercy; I then thought my self one of the vilest Creatures upon Earth, and could compare my self to nothing but the Damned Spirits in Hell; And in the midst of such dismal Apprehensions as these, I saw nothing in the whole World could help or comfort me. At length I began to lay hold on the Name of Jesus, in whom I saw all sufficient fulness to supply my Wants; an ability to answer all my Desires, and a Power to Wash and Cleanse me from all my Sins. In his Blood and his Righteousness I believed, and hoped there was Room for acceptance with that God who hates all the Workers of Iniquity; I therefore heartily and sincerely applied my self to the Throne of Grace without delay, in such earnest Breathings as these

O Lord, I am a very vile and Miserable Wretch; a poor, undone, defiled, polluted, sinful Creature; I am but Dust and Ashes, who derived my Being from thee at first; Thou gavest me that Life and Being I enjoy, and from thee I drew my first Breath; by thy great Power and Goodness, I have been preserved and continued in this World ever since I was framed and came into the Light. But Lord! how ill have I answered, or rather, how have I acted contrary to thy great End and Designs of my Creation; instead of honouring Thee, I have done all I could to injure and dishonour thy Sacred Majesty; to excite thy Wrath and incur thy severe Displeasure. I have

Drawn in un

drank in Iniquity like Water, and with such Eagerness and insatiableness have been indulging to my Vain and Corrupt inclinations, that I confess I am not fit to Live in thy Sight; I have sinned against Heaven and against Thee, and am not worthy to be called thy Son; no nor to take upon me the Name of a Servant: Against thee only have I sinned, and Committed such abominable Wickedness.

But Lord, what shall I do? Whether shall I go, if not to the Throne of thy Grace? None else can help or relieve me but thy self; thou only hast the Words of Eternal Life. I therefore humbly prostrate my self before thee, resolved if I perish to perish in this Posture; and if I dye, it shall be at thy Feet. Have mercy upon me, O Lord, have mercy upon me for thy Name's sake; for thy Son's sake, who dyed for the Chief and Greatest of Sinners. I could never think of coming to thee in mine own filthy Garments, but if I may be clothed with the Righteousness of thy Son, then I will hope for thy Favour. Is there not Mercy with thee, and plenteous Redemption to encourage my sincere Repentance? Is there not infinite Mercy in the blood of thy Son? O do thou magnify the Riches of thy Grace in Christ Jesus, in Healing, Pardoning, Saving, my wounded Condemned, distressed Soul! Spare me, O God, and try me a little longer: And I here solemnly promise to abandon every evil course and Way; I will Love thee above any thing here on Earth; I will serve thee with all my Soul, Strength and Might; I will take thee for my Lord and Sovereign, submit to thee as my Governour, Ruler and Guide; if I had ten Thousand Worlds I'd leave them all for thee, sacrifice all to thee.

O Blessed Lord, Pardon, Pardon my miserable sinful Soul; Deny me not an Interest in Christ whatever thou deniest me; Turn me not away in an unreconciled State out of thy presence; but in

and through a Mediator, have compass on on me. Here I am upon the bended Knees of my Soul, humbly and sorrowfully pouring out my Complaint before thee; shall not thy Ear be opened to my cry? Wilt thou send me away empty, O thou that hast all fulness in thy self? I do not beg it in a careless and indifferent Manner as for a Thing of no Value; but as for my Life and the Life of my precious immortal Soul; Deny me not my Request; deny me not, O my God, I most heartily and earnestly entreat thee.

Thus did I continue confessing my Sins and mourning over them; Tears flowing from mine Eyes as fast as Words from my Mouth, and my Trickling panting Heart was ready to burst with Sighs and Groans; imploring a Pardon; pleading every Promise I could lay hold on, and heartily Resolving Amendment of my Life for the Future; till at last it pleased God to compose and settle my Thoughts to speak comfortably to my Soul, and to afford me some Ground of Hope that he would accept of me. However I was very desirous to know how I might be sure of my Salvation, and that my Peace was made with God; but my own Thoughts presently replied, that I minded my Diversions more than my Duty to God, and that I had too great a Love for the Vanities of the World, too much hearkning to the Enticements and Temptations of the Devil, that I hurried over my Devotion for the sake of Trifles. I therefore resolved to Amend all this, and this Resolution, I therefore determined to proceed upon; that whatever hindered me from serving God I would forsake it and have no more to do with it.

In a very unsettled, doubting condition I remained several Weeks, not knowing what to think of my self, till at length by Accident hearing the place of Scripture read in a Family, where I happened to be, *He is able to save to the utmost, all that come to God by him; seeing he ever liveth to make Intercession*

cession for us. Heb. 7. 25. This filled me with a sudden and surprizing Joy, and such as had forced me to cry out aloud thus, *What shall I render to the Lord for all his Benefits?* Blessed be that God, who in great Mercy hath heard my Prayer and my Supplications: I will love thee and serve thee all the Days of my Life, O God, the God of my Salvation! Then I found the Spirit of God Witnessing with my Spirit, that I was a Child of God; enabling me to live and Act in another manner than I had done before. It is impossible for me to express, or conceive the Transport of my Soul, when I did not only believe, but was so assured, that the whole World could not perswade me to the contrary, but that I was united to Christ, and become an Heir of Glory; I no longer doubted of his Favour, or of his becoming my Saviour or Lord. — And here I began my Songs of Praise; ascribing all Glory to God, who by such Ways and Means, and in such a Manner, had brought about my Conversion, and had rescued me from the Slavery of Sin and Satan. Blessed, yea, blessed, and for ever Adored be thy Name, O most gracious God, who hadst Pity on such a Poor Worm as I am! I would attempt to Praise thee now as well as I can; but Eternity it self will be little enough to spend in the rapturous Contemplations of thy condescending Grace and goodness, and in Singing Hallelujahs for this distinguishing Love, in making me a Monument of thy pardoning Mercy: This Assurance I had when I was about Twelve Years of Age; and I would not now be in an Unconverted State for a Thousand Worlds. —

Thus far, as to what the Young Gentleman says of himself, (with a great many particulars) I shall now insert the Character given him at his Funeral.

This young Gentleman had strong and prevailing Convictions very early, and the carrying of his Conversion was very Regular, till he was brought into

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into a safe and comfortable State. His Master with whom he served his Apprenticeship in London, was sensible of his Faithfulness, Understanding, Diligence, and Dispatch in his Affairs; and what time he had to spare from his Master's Business, he spent in reading good Books, and looking into the State of his Soul, and was sometimes so very much affected in his retired Devotions, as to be over heard though none was more careful to get into secret than he when thus Engaged. He was a great Lover of Family Prayer, and when very young, was used to rise from his Knees, with Eyes that discover'd how he had been concerned all the while. He was very strict in keeping the Lord's Day, and with a becoming seriousness, would reprove or admonish those that he saw idle it away. He was a diligent pious Attender on publick Worship; and had such a Value for Sermons, and love to 'em, that he did not reckon hearing enough, but thought it Worth his while to Write those that he found most Benefit by.

At length he fell Sick of the Small Pox, but had great Comfort in Recounting a past Life: He had indeed a deep Sense of his Sin and imperfections; but a true Peace in the Thoughts of what God had done for his Soul: The Blood of his Redeemer was what he depended upon; and the Righteousness of Christ what he only trusted to for his Acceptance with the Father, which having before applyed by Faith to himself, and by unfeigned Repentance laid hold on: He told those that were standing by him, His Work was done, and he thanked God, that he had not then to prepare to Dye. He expressed a great deal of Pleasure, in thinking of the time he had spent in the service of God. He would be frequently speaking of God's Mercy and Goodness towards him.

When a Friend, with whom he used to talk freely about his future State, ask'd him, What he then thought of an eternal World? He told him that it

seemed

seemed more awful at the near view he had o' it, than ever it did in a time of Health; but he was well satisfied of his entring into a safe and happy state, and that he trusted, that God whom he had found so gracious before, would not then leave him.

He had a remarkable Composedness and Calmness in the Frame of his Mind under his Distemper, though very uneasy and restless in his Body; and was entirely resigned to the Pleasure of God, and if at any time, Nature seemed to recoil, and grow fretful, he would presently suppress its Rising, in the Words of an Agonizing Saviour, Father, thy Will be done! He could look to every thing about him with Peace. As for the Pleasures and Enjoyments of the World, he was so far from being disturb'd at the parting with them, that he declared, he saw nothing desirable here. He sent for his Fellow-Prentices. when he thought himself near his Departure, and thus took his leave of them; to one of them, with whom he was more peculiarly intimate, and to whom he rendred himself very valuable, he spoke thus; *I am just now going, O endeavour to improve the Opportunities which you may still enjoy, and think of the pious Conversation we have had together.* And this Person saying, he should be very Melancholly after his Death; He told him, that he need not be concerned, for that in a little time they should meet again.

The Apprentices, he singly took his Farewel of, calling them each by their Names, to whom he spake as follows; *I am now Dying, let my Words therefore be the more taken Notice of; Labour to get an Interest in Christ before it be too late, Defer not your Repentance to a sick Bed; How unfit am I for that now? Be perswaded to think there is more in Religion than a Show, and an outward Profession; O seek after the Power of Godliness! These Admonitions were his Farewel; God grant that they may be thought on, and improved by the Persons so nearly concerned in them. He charged his Friend to let his Father and Mother know he was gone before them.*

The best Tidings he could have sent from a Death-Bed, and a very great Consolation it should be to them, to think that their Son is not lost, but gone before. When he was speechless, one that stood by him, desired him (if sensible) and if his Peace and Comfort still remained, that he would lift up his Hands; which he immediately did as high as he could; and decently continued lifting up one of them, till he surrendered his Soul to God.

None but Christ, an HYMN.

LET others take their Course,
 And sing what Name they please,
 Let Wealth or Beauty be their Themes,
 Such empty sounds as these.
 For me, I'll ne'er admire
 A Lump of Burnish'd Clay,
 Howe'er it shines it is but Dust,
 And shall to Dust decay.
 Sweet JESUS is his Name,
 My Song shall still adore,
 Sweet JESUS is the Charming Word,
 That doth my Soul restore.
 When I am Dead with Grief,
 Or (which is worse) in Sin,
 I call on Jesus, and he hears,
 And I to Live begin.
 Down, down then, both my Knees,
 Most humbly to the Ground.
 While with my Eyes and Voice lift up,
 Aloud these Lines I found.
 Live Glorious King of Heaven,
 By all in Heav'n Ador'd,
 Live Gracious Saviour of the World,
 Our Chief and Only LORD.
 Live, and for ever may,
 Thy Throne Establish'd be,
 For ever may all Hearts and Tongues,
 Sing Hymns of Praise to Thee.

The Penitent Youth's Alphabet.

A H! Lord, my Sins are very great,
And my Corruptions many,
O let me not I thee intreat,
Be overcome by any.

B OW down thine Ear unto the Lord,
Have Mercy on my Soul,
Subdue my spiritual Enemies,
And all my Lusts controul.

C AUSE me to love the Lord alone,
With all my Heart and Might,
And let my Conversation be,
Well pleasing in thy Sight.

D O not condemn my Soul, O Lord,
But for thy Mercies sake,
Which is both Rich and Plentiful,
Some Pity on me take.

E NRICH me with thy Heavenly Grace,
Endue me with thy Spirit,
And let my Soul when hence it goes,
Eternal Life inherit.

F ORGET me not, I pray thee Lord,
But still remember me,
That unto all Eternity,
I may give Thanks to Thee.

G RANT me that I may never dare,
To live in any Sin,
And let me not at any time,
Be caught in Satan's Gin.

H OWEVER, thou dost deal with me,
Give me an upright Heart,
And let my Will submit to thine,
And never from thee start.

I NDEED it is to be admir'd,
How gracious thou hast been,
Thy Mercy still has follow'd me,
Though I have liv'd in Sin.

KIND

KINDNESS I do receive from thee,
Ev'n e'ery Day and Hour,
Yea, every Moment, Lord, on me
Thou dost thy Favours pour.

LIFT up my Heart to thee, O Lord;
Give me a thankful Frame,
And let me ever honour thee,
And praise thy Holy Name.

MAKE me think vilely of my self,
Shew me my Want of Grace,
Let not the Love of any Sin,
Within my Soul have place.

NOTHING's too hard for thee, O Lord,
O therefore undertake,
My strong Corruption to subdue,
Ev'n for thy Mercies sake,

O Let not any of my Sins,
Come into Memory,
Before thee Lord, but let them be
Forgot eternally.

PREPARE me for Eternity,
and let my Soul make sure
Of an Inheritance with thee,
Which always shall endure.

QUICKEN me by thy Spirit, Lord,
When I approach to thee,
All Heavenly Duties let me do,
In much sincerity.

REMOVE me from the Guilt of Sin,
And its Pollutions too,
And let it be my earnest Care,
All evil to Eschew.

SECURE me from Eternal Death;
And let my Souls Lump be,
Provided with the Oil of Grace,
When Death shall seize on me.

THE time which thou affordest me,
Is but a Span, O Lord,
Therefore let me redeem the Time,
thou dost to me afford,

VOUCHSAFE to lift my Heart to thee,
T'ave all things here below,
And let it be my earnest Care,
Christ Crucify'd to know.

WHETHER I live or dye, O Lord,
Let me be wholly thine;
And let thy gracious Countenance,
Upon me ever shine.

EXAMINE all my Wants, O Lord,
Fully my Soul Supply,
With Faith, with Hope, with Charity,
And with Humility.

YEA, as I longer live on Earth,
May I still bet.ter be,
Let Death and Judgment, Heav'n and Hell,
Be ne'er forgot by me.

ZEAL for thine Honour give me Lord,
And let me Holy be,
O Guide me with thy Counsel, and
To Glory take thou me.

RELATION XVIII.

J. S. was Born of Religious Parents in the County of Middlesex, whose great care was to instill Divine Principles into him as soon as he was capable of understanding them; So that when he was scarce able to speak plain, he seemed to have a great Care and Reverence of God upon his Spirit, and a strong sence of the things of another World, asking many notable and serious Questions of those Christians he thought he might be bold with. That which did affect him, and made him enquire what he should do to be saved, was the Death of his Brother, who when he saw him without Breath, and not able to speak or stir, and then carried out of Doors and put into a Pit-hole, he was much concerned, and asked whether he must dye too, and being told he must, it made such a deep Impression upon him, that he

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became afterwards very serious, being then not above four Years Old.

And now he is desirous to know how he might Live for ever in another World, and what he must avoid that he must not dye for ever; and being instructed by his pious Parents, he carefully laboured to avoid whatever might displease God; so that now telling him any thing was Sinful, and that God would not love him if he did. He was easily kept from it, and even in these tender Years, the apprehensions of the VVrath of God, of Death and Eternity, laid such a Restraint upon him, that he would not for a VVorld have told a Lye. He quickly learnt to Read exactly, and took such pleasure in Reading the Scriptures and his Catechism with other good Books, that he would run to them without bidding; and when he came from School, and other Children of his age and acquaintance were playing, he reckned it to be his Recreation to be employed in that which was good; and would be asking his Mothers servants serious Questions, praying her to teach him his Catechism, or some places of Scripture, and took no delight but in discoursing of the things of God, Christ, his Soul, and another VVorld. He was wonderfully taken with Reading the Book of Martyrs, and would be ready to leave his Dinner to read that Book.

He could not endure to Read over any thing Slightly, but endeavoured thoroughly to understand, and remember it, and would often ask his Father and Mother the meaning of what he could not apprehend. VVhen any Christian Friends were discoursing with his Father about Religion, to besure they should have his Company, and he would leave all to hear any thing of Christ and would listen affectionately thereto, altho' it continued for an Hour or two, without the least appearance of weariness; and sometimes when Neighbours Children would come and call him out, and entice him and beg of him to go with them, he could by no means be perswaded, tho' he might have had the leave of his Parents, if he had heard that any good Body was to come at that time to his Fathers House. He was very modest when

when any Stranger was present, and was loath to ask them any Questions; but as soon as they were gone he would let his Father know that there was little said or done but that he observed it, and would reflect upon what was past in their Discourse, and desire Satisfaction in what he could not at present understand. He was a Lad of prodigious parts for his Age, as will appear by his Rational Questions, of which I shall only mention Two.

The First when he was Reading *Drayton's POEMS* about *Noah's Flood*, and the Ark, he asked who built the Ark; it was Answered, that it was likely *Noah* hired Men to help him to Build it; And would they said he, build an Ark to save others and not go into it themselves? At another time he asked, whether had greater Glory, Saints or Angels, it being answered that Angels were the most excellent of Creatures, and it is to be thought their Nature is made capable of greater Glory than Man's.

He replied he was of another Mind, and his reason was, because Angels are Servants, not Children; and that Christ never took upon him the Nature of Angels, but he took upon him the Nature of Saints, and being Man he advanced Humane Nature above the Nature of Angels.

By this may be observed the largeness of his Capacity and the greatness of his Parts; and thus he continued for several Years together, labouring Daily for more spiritual Knowledge, and to prepare for an endless Life.

He was a Child of an exceeding sweet Temper, wonderful Dutiful to his Parents, ready and joyful to do what he was bid, and would by no means do any thing that might displease them; and if they were at any Time seemingly angry, he would not stir from them, till they were thoroughly reconciled to him. He was not only good himself, but would do what he could to make others so too, especially those nearly related to him; and was very Watchful over his Brethren and Sisters, and would not suffer them to speak any unseemly Words, or do any unhandsome action, by putting them

them upon what was good, and when he reproved them, it was not Childishly nor Slightly, but with great Gravity and Seriousness, as one that was not a little concerned for God's Honour, and the Eternal welfare of their Souls.

He would go to his Father and Mother with great Tenderness and Compassion, (being far from telling of Tales) and beg of them to take Care of the Souls of his Brothers and Sisters, and to take heed, lest they should go on in a Sinful Christless State, and prove their Sorrow and Shame, and go to Hell when they Dye, and be Ruined for ever.

He was exceedingly affected with hearing of Sermons, and would not be satisfied, except he could remember and carry home the Substance of what he heard; to which end, he quickly got to learn Short-Hand, and would give a very handsome Account of any Sermon he heard.

He was much engaged in secret Prayer, and reading the Scriptures; and to be sure, he would be private for some time, every Morning and Evening, where (no Question) he was Wrestling With God in Prayer.

He would get some choice Scriptures by Heart, and was very perfect in his Catechism: The Providence of God were not passed by without considerable Observations by him.

In the time of the Plague, he was exceedingly concerned about his Soul, and everlasting State, and often by himself upon his Knees.

After his Death, this Prayer following was found written by him in Short-hand.

A short Prayer.

O Lord God, and merciful Father, take Pity upon me a miserable Sinner, and strengthen me in thy Faith and make me one of thy Glorious Saints in Heaven. O Lord

Keep me from this poisonous Infection; however, not my Will, but thy Will be done, O Lord, in Earth as it is in Heaven. But, O Lord, if thou hast appointed me to Dye by it, O Lord fit me for Death, and give me a good Heart to bear up under my Afflictions. O Lord God, and merciful Father, take Pity on me, thy Child; teach me thy Word, and make me strong in Faith; O Lord, I have sinned against thee, O pardon my sins, O God; I had been in Hell long ago, had it not been for thy Mercy. O Lord, I pray thee keep my Parents in thy Truth, and save them from this Infection, if it be thy Will, that they may live to bring me up in thy truth. O Lord, I pray thee slay this Infection that rageth in this City, and pardon the sins of the Inhabitants, and try them once more, and see if they will turn unto thee. Save me, O Lord, from this Infection, that I may live to praise and glorify thy Name: But O Lord, if thou hast ordained that I shall fall by the Pestilence, prepare my Soul for its Departure out of this miserable Body, that I may Dye with Joy and Comfort, for the sake of Christ Jesus my blessed Redeemer; and grant that I may be received into his Kingdom, and live and reign with him for ever.

He was not a little concerned for the Sins of the Nation, and begg'd that the sins of the People of this Land might be pardoned, and that God would reconcile them to himself. About the Beginning of November in the Sickness Year, this blessed Youth was Struck with the Distemper, and he carried it with admirable Patience under the hand of God. These are some of his Dying Expressions: The Lord shall be my Physician, for he will Cure both Soul and Body. Heaven is the best Hospital. It is the Lord, let him do what seemeth good in his Eyes; it is the Lord that taketh away my health, but I will say as Job d d, Blessed be the Name of the Lord. If I should live longer, I should but sin against God.

Looking upon his Father, he said, if the Lord would but lend me his hand, to lead me through the

the dark Entry of Death, I will rejoyce in him ;
 When a Minister came to see him, and spoke (among other things) of Life ; he said, ' This is a
 ' Wicked World to live in, yet it is good to Live
 ' with my Parents ; but it is much better to Live
 ' in Heaven

About an Hour before his Death ; the same Minister came again to Visit him, and said to him, *John*, Art thou not afraid to Dye ? He answered, No, if the Lord will comfort me in that Hour ; But, said the Minister, how can you expect comfort, seeing we deserve none ? He reply'd, No, if I had my Deserts, I had been in Hell long ago : The Minister added, But which way dost thou expect Comfort and Salvation, since thou art a Sinner ? He answered him, in Christ alone ; in whom about an Hour after, he fell asleep, saying, he would take a long sleep, charging them that were about him, not to awake him. He dyed when he was about Twelve Years of Age.

Youth's Humble Address to Almighty GOD.

○ Lord, my Saviour and support,
 Grant that these Words and Cries,
 My Heart doth Vent, and Tongue report,
 Be pleasing in thine Eyes.

○ Blessed Lord, why dost thou Love,
 Such worldly Things as we,
 Why is thy Heart still towards us,
 Who seldom think of Thee.

Thy Bountie gives us all we have,
 And we thy Gifts abuse.

Thy

Thy Bounty give us e'en thy self,
And we thy Gifts abuse.

My Soul, and why? Why do we Love,
Such wretched things as these,
Those that withdraw us from our God,
And his pure Eyes displease?

Break off, and raise thy meanly Eyes,
Up to those Joys above,
Behold all those thy Lord prepares,
To win and Crown thy Love.

Alas! dear Lord, I cannot Love,
Unless thou draw my Heart,
Thou who thus kindly makes me know,
O make me do my Part.

Still do thou love me, O my God,
That I may still love Thee,
Still make me love thee, O my God,
That thou may'st still love me.

Thus may my God, and my poor Soul,
Yet one another Love,
Till I depart from this low World,
To that which is above.

DYING THOUGHTS:

*Or, The Living Speeches of divers Excellent
Christian Martyrs, and others, at the time
of their Death.*

I. **O**LD Simeon Swanlike's, Song was, 'LORD!
' now lettest thou thy Servant depart in
' Peace according to thy Word; For mine Eyes
' have seen thy Salvation. The good Thief upon
the

the Cross, the first Confessor, cry'd, Lord, Remember me when thou comest into thy Kingdom, St. Stephen, the Martyr's Words were. Lord Jesus, receive my Spirit! Lord, lay not this Sin to their Charge. The Apostle Peter was Crucified with his head downwards, and it is Recorded that his last dying Words were, *None but Christ, nothing but Christ.* It is likewise written of St. Andrew the Apostle, who was likewise Crucified, that his Dying Words were these; 'Welcome, O Christ, longed for, and 'look'd for; I am the Scholar of him that Dyed 'for me, long have I courted to Embrace thee, in 'whom I am that I am.

II. Pollicarpus the Martyr, being urged by the Pro Consul to deny his Saviour, Answered, I have served him Eighty six Years, and he hath not once hurt me, and shall I now deny him? When they were going to Bind him to the Stake, he desired to stand Untyed, saying, Let me alone I pray you, for he that gave me strength to come to this Fire, will also give me Patience to abide in the same without your Tying. Ignatius being sentenced by the Heathen Governour to be devoured by Lions: I am said he, the Wheat of Grain, that must be Ground with the Teeth of Beasts, that I may be pure Bread for my Master's Use: Let Fire, Racks, Pulleys, yea, and all the Torments of Hell, be inflicted on me, so I may gain Christ. Lucius spake thus to Orlicus, an unjust Judge, who threatned him with Death; I thank thee with all my Heart, that will free and release me from a Wicked Governour, and wilt send me to my good God, and loving Father.

III. That virtuous and excellent young Prince, Edward VI. was about Nine Years Old when he came to the Crown, and Dyed when he was Sixteen. About three Hours before his Death, having his Eyes shut,

shut, and thinking that no Body was near him, he Prayed thus to himself.

O Lord God, Deliver me out of this wretched and miserable Life, and take me among thy Chosen; howbeit not my Will, but thy Will be done; Lord, I commit my spirit to thee. **O** Lord, thou knowest how happy it were for me to be with thee; yet for thy Chosen's sake, send me Life and Health, that I may truly serve thee. **O** Lord my God, save thy people, and bless thine Inheritance. **O** Lord God, defend this Realm from Papistry, and maintain thy true Religion, that I, and my People, may praise thy Holy Name, for thy Son Christ Jesus's sake. Amen.

Then turning his Face, and seeing some by him, he said, Are you so nigh, I thought you had been farther off? Then Dr. *Owen* said We heard you speak to your self: He smiling, as usually he did said, I was praying to God. Thus he continued, patiently enduring all his Pains, and often Praying, His last Words were, I am faint, Lord have Mercy upon me, and receive my Spirit. And thus he yielded up his blessed Spirit to God, in the 7th Year of his Reign; of whom, good Mr. *Bradford* the Martyr, said, That he was one of the Holiest and Godliest Men then living, of whom we may sooner speak too little than to much. The following Elegy was made of him.

TO Thee, Blest King, it was a Gain to Dye.
Whose death was crown'd with Immortality,
Nor doth he err whoever takes him for,
Edward the Saint and second Confessor.
Thou that in pious Paths so even hast trod,
Art *Enoch* like, translated to thy God.
Who, as thy Death doth eminently show,
Lov'd thee to well, to leave thee here below.

Whose

144 *The Holy and exemplary Life,*
Whose Holy Life the Universe convinces,
Thou art a Pattern to succeeding Princes.
When thou of Popery didst the Nation purge,
Thy Scepter turn'd into thy Saviour's scourge.

IV. Arch-Bishop *Cranmer* having Recanted under his Hand for fear of Death, but being afterward burnt, when he came to suffer, thrust his right Hand into the Fire, thou unworthy Hand, saith he, Shall first Burn for subscribing for fear of Death, that wicked Scroll.

V. Bishop *Latimer* spake thus to one who tempted him to Recant, and would not tell his Name; Well saith he, Christ hath Named thee already in that Word, Get thee behind me Satan; And being urged to abjure, and Recant, *I will good People, saith he; I once said in a Sermon in King Edward the Sixth's time, confidently, that Anti-Christ was for ever expelled out of England, but GOD hath shewed me, it was but carnal Confidence.* Bishop *Ridley* going before him to the Stake, he said, *I am coming after as fast as I can; We shall light such a Candle by God's grace in England this Day, as I trust shall never be put out again; To whom Bishop Ridley answered; Be of good Heart, my Brother, for God will either Assuage the Fury of the Flames, or else he will Strengthen us to abide it.* When they were about to set Fire to them both, *Latimer* with an amiable Countenance said, *God is Faithful, who doth not suffer us to be tempted beyond our Strength.* The Night before their Suffering, Bishop *Ridley* being at Supper with *Mrs Irish* the Keeper's Wife and other Friends, Pray, *Mrs Irish* be at my Wedding to Morrow, said he, at which she Weeping, well said he, *I perceive you are not so much my Friend, as I took you to be.*

VI. When one offered Bishop *Hooper* a Pardon if he would Recant, *If you love my Soul, saith he, away with it;* and one of the Commissioners praying him to consider that Life is sweet, and Death is Bitter, True said he, *but the Death to come is more Bitter, and the*
Life

Life to come more Sweet ; Oh ! Lord Christ, I am Hell, but thou art Heaven, draw me to thee with thy Mercy, William Hunter being brought to the Stake, his Mother came to comfort him, to whom he said, For a Momentary Pain, I shall have a Crown of Life, and may not you be glad of that ; Yes, I am, said she, and I count my self happy, that ever I bore such a Champion for Christ, and think thee as well bestowed as any Child that ever I had.

VII. Mr. Tankerfield at his Martyrdom putting one Leg into the Fire, The Flesh shrinks, says he, and cries, thou Fool wilt thou burn and needest not ; The Spirit says, Hell Fire is Sharper, and wilt thou adventure that ; The Flesh says, VVilt thou leave thy Friends ? The Spirit says, the Society of Christ and his Saints is better. The Flesh says, VVilt thou shorten thy Life ? The Spirit saith, It is nothing to Eternal Life.

VIII. Adam Dumplix having received the Message for his Execution, his Fellow-Prisoner wondred that he Supped so cheartully, and was so unconcerned at it, why, quoth he, do you think I have been so long in the Marshalsea, and have not learned to Dye ? And when he was told that after his death his Quarters should be hanged up, Then, said he, I need take no thought for my Burial.

IX. Holy John Bradford when he came to the Stake, embraced the Reeds and Faggots, saying, Strait is the Way, and narrow is the Gate to Heaven, and Few there be that find it ; and speaking to his Fellow Martyr that suffered with him, Be of good comfort Brother, said he, for we shall have a joyful Supper with the Lord this Night, if there be any Way to Heaven in a Fiery Chariot this is it. Mr. Bayman cryed out in the midst of the Flames, Behold you Papists that look for Miracles, I tell you now a Miracle, That I feel no more Pain in this Fire, than if I were in a Bed of Down, it is as sweet to me as a Bed of Roses.

X. Bishop

X Bishop *Devonished*, being ask'd whether he had not better Recant, than to suffer the Torments that would be inflicted upon him; He reply'd, no; for there can be no Punishment here, (said he, like to that which is to come, for added he, I shall go to God, and there will my Sorrows have an end; he hath paid a Ransom for all my Sins; therefore thinkest thou that I will not chearfully undergo all the Torments that can be inflicted upon me, yea had I Ten Thousand Lives, I would give them for his Names sake, and am content to suffer the worst of all Deaths at your Hands. Whereupon he was immediately Condemned, and carried to the Fire; but he, with an undaunted Spirit cry'd, I value not these Flames, for they are but Momentary, but that which is to come, is Everlasting; *there will be nothing heard, but Weeping, Wailing and Gnashing of teeth* O how dreadful a Thing is that!

XI. *Faninus* an Italian Martyr kissed the Apparator that brought him Word of his Execution, and to one who put him in Mind of his Children, I have left them, said he, to an able and Faithful Guardian; *And his Friends Weeping, that is well done, said he, that you Weep for Joy with me.* One objecting Christ's Agony and Sadness, and on the contrary his chearfulness; 'Yea, said he, Christ was sad that I might be joyful, he had my Sins, and I have his Merit and Righteousness. The *Prayers* offering him a wooden Crucifix, 'I need not this Piece, said he, to imprison Christ in my Mind and Heart, where he hath his Habitation.

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